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CALVINIST CONTACT
35TH YEAR OF PUBLICATION, NO. 1708
AUGUST 31, 1979

Vander Borghs survive Sandinista take-over of Nicaragua

Canadian missionaries John and Winnie Van der Borgh and family have survived the Sandinista take-over of Nicaragua. Christian Reformed World Missions reported that Rev. Van der Borgh called direct from the national telecommunications office in Managua, Nicaragua recently to say that he was well and was able to travel with no difficulty.

His Canadian passport was well received everywhere, he said.

The assault on Granada, their mission station, occured July 17. It lasted 24 hours but there was no bombing. There was no light and water for three weeks but the Van der Borghs managed well. They purchased provisions beforehand, and also bought 3,000 pounds of rice and beans for the poor. These have been dispensed recently.

All members of their church survived as did Pastor Enrique Montenegro of the Managua Christian Reformed Church. They have a close relationship to their people as a result of these events, sharing some harrowing experiences together.

The Van der Borghs say they rejoice that the new government has proclaimed freedom of religion for all.

RES news exchange

Reformed Presbyterian Church of North America adopts testimony

RES — At its 150th Synod, the small — 3960 members, 66 congregations — Reformed Presbyterian Church of North America adopted a "Testimony" as a supplement to and update of the denomination's historic standards, The Westminster Confession of Faith and Catechism. Ten years in the making, the "Testimony" details a great variety of topics such as the proper relationship of Church and state, marriage and divorce, and the use of alcoholic beverages.

Associate Reformed Presbyterian Church reaffirms biblical authority

RES — At its 175th annual meeting, the Synod of the Associate Reformed Presbyterian Church affirmed "that the Scriptures of the Old and New Testaments are the Word of God, without error in all that they teach." One of Synod's spokesmen, the Rev. Grady Oates, termed it "one of reconciliation" and pointed out that it "provided great latitude in its interpretation." Earlier the Synod defeated a proposal that it affirm the Scriptures as "the inspired, infallible and inerrant Word of God."

Nicaragua, Haiti is focus of child care conference

Chicago — Mapping an evangelical strategy to meet the problems of children around the world was the subject of a week-long conference held in Chicago, July 23-27. Christian leaders from four countries attended the meeting, where they discussed specific ways to alleviate the physical mental and spiritual suffering of children.

Hosted by Compassion, a Chicago-based child care agency working in Third World countries, the meeting involved evangelicals from Australia, Great Britian, Canada and the United States.

"During the meeting there was a beautiful spirit of cooperative love for each other and in the mutual ministry to children that God has called us to do," explained the Rev. Wallace Erickson, president of Compassion.

Topics of discussion ranged from the impact of inflation on the children in developing countries, to the "boat people" and other refugees around the world. Participants discussed ways that they could cooperate to help some of the poorest children in the world receive ongoing physical aid, as well as spiritual instruction.

The group of affiliated child-care organizations, including TEAR Fund of Great Britian, Compassion of Canada and Compassion of Australia, agreed to continue emphasizing longer term development in their work with children, instead of short term relief. Currently, the four organizations sponsor more than 46,000 children in 26 countries primarily through individuals who regularly support a particular child.

The organizations also reaffirmed their commitment to assist each child spiritually through their work. Compassion and its sister groups work in cooperation with dozens of evangelical missions and churches around the world.

Specific areas of the world which received special attention at the meeting included Nicaragua, Haiti, Southeast Asia, and New Guinea.

In Nicaragua, the recent war has compounded the already severe problems of children in a country where more than half of the population is under 15 years of age. Through the international cooperation of Compassion, and the other child care organizations, assistance efforts will increase substantially. Compassion currently sponsors nearly 200 Nicaraguan children.

In Southeast Asia, the child care groups are considering ways to help the boat people and other refugees not served by current relief efforts. "We are hoping to help the poorest, most unwanted groups," explained Erickson. "Although some of the boat people will become citizens of other countries, many are considered 'undesirables'. They will probably become long-term residents of refugee camps."

"Through sponsorships, training and ministry programs, we want to help these people find hope."

Compassion will continue to concentrate efforts in Haiti, where nearly 12,000 children are sponsored through its work. The emphasis in Haiti will expand from care of young children to the training of older youth. Working in conjunction with TEAR Fund, Compassion will begin training older children for jobs and Christian service.

Compassion of Australia brought Papua New Guinea, to the attention of the group, as it asked for international assistance to aid the malnourished, uneducated children in this land. A recently completed Wycliffe translation of the New Testament has brought the Scriptures to these New Guinea tribes for the first time. Compassion has pledged to help nourish these people and teach them to read using the New Testament as a text.

The group agreed that the next five years will bring many challenges to their work with children around the world. But they pledged to cooperate in every way to bring physical, mental and spiritual aid to the world's neediest children.

VIEWPOINT

Two nations honour their heroes

Who can forget the pomp and pageantry surrounding the state funerals of people like Winston Churchill and John F. Kennedy? The British are very good at ceremony. They do it well in times of death as well as in times of coronation, the result of centuries of tradition. Perhaps it is our culture, perhaps it is society's need to idolize someone, perhaps it is simply a people's way of recognizing a statesman's achievements.

The most recent circumstance which took on a measure of modest pomp was the funeral of former Prime Minister John Diefenbaker. It should not be left unsaid that Diefenbaker himself arranged his own funeral and that he dictated the measure of pageantry that was to surround his funeral and burial. Despite that semblance of vanity, the funeral ceremony seemed appropriate.

He was, after all, a Canadian statesman. Even though he spent only six years as prime minister and accomplished little (besides the Bill of Rights) during his tenure, he did nevertheless devote 40 years to federal politics. He was known for his wit and his barbs.

Let us contrast that, for a moment, to recent "state" funerals (of sorts) in the United States. Who can forget the pageantry surrounding the death of the American King ... Elvis Presley? It happened a year ago and you will recall that thousands upon thousands of young people — and older ones, too — flocked to his grave. There were television specials on his life as a Rock 'n Roll singer and movie star. Sales of Elvis paraphernalia soared after his death. In death, Elvis had become their statesman.

Much more recent was the death of yet another American hero, a man known only to the sports world. Thurman Munson was the catcher (and captain) of the New York Yankees. He was a baseball player! He died when his own small plane crashed. For 10 days there were eulogies and moments of silence in his honor. Thurmon Munson was not known to the general public before he died. He was not a star of the game but he was a good player. America stopped to pay tribute to the man.

There seems to be a galloping sense of exaggeration in today's society and it borders on the incredulous. Each occasion, each rock star, each sports figure elevated to deity on his death, demands even greater heights of adoration.

You can tell a country by its heroes, it is often said. That is indeed true and, what's more, it's sad when we have come to a point where we glorify the likes of an Elvis Presley or a Thurman Munson.

Perhaps such things are beyond belief for us staid Dutchmen. We tend to be too somber for that. Sure, we recognize the talents which God has given to men and women among us. Those who read the Banner have come to learn a great deal about the life of pioneer missionary Johanna Veenstra. We respect many of our church leaders. We have our heroes of faith, too. We "respect" Paul, Calvin and Luther in a theological sort of way because they were men of substance. They, and others, are our heroes of faith.

Dief, the Chief, has been buried. He was respected for his character and for his pride as a Canadian. To Diefenbaker, a separated Canada, a divided nation, seemed unbelievable. He believed in one nation, from sea to sea. For many of us, he was a hero ... in a nice sort of way.

Keith Knight

NEWSVIEWS

It's a small world after all

It's amazement time again as we look at the latest from outer space. Six years ago the United States launched Pioneer II, a spacecraft designed to monitor such places as Jupiter, Saturn and Titan.

Back in 1974 Pioneer II had an encounter with Jupiter but it has continued on its journey to Saturn. At the time of this writing, it is "just" five million miles from Saturn and expected to reach that planet by September 1 ... a 10-day trip.

Pioneer II travels at an awesome 26,000 miles an hour and it has been doing that for the past six years, covering a total of almost two billion miles of space!

Saturn is 960 million miles from earth. When Pioneer II gets there it will routinely take a few pictures of Saturn's rings and transmit them across 960 million miles of space to a little screen somewhere in the United States.

Jupiter and Saturn are both described as "gas bags", incapable of life with no solid surface. Mercury and Venus are too hot. Uranus and Neptune are ice balls. Some primitive form of life is possible on Titan, according to John Wolfe, the chief Saturn project scientist.

There is some concern that Pioneer II might not make it around Saturn in one piece; it all depends on the nature of those rings around Saturn. If they contain huge boulders, then they will simply bounce off the spacecraft. But if they contain thick clouds of fine dust, then that could mark the end of the two billion mile voyage.

Supposing Pioneer II survives the trip to Saturn, it will take a little side trip afterwards to Titan, a place somewhat similar to Earth. The craft will take two photographs of Titan and it will also collect data to test whether Titan's atmosphere can sustain above-freezing surface temperatures.

Such speed. The spacecraft could circle Earth three times in an hour. Such distances. Two billion miles of space travel. What an amazing creation!

CALVINIST CONTACT

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Editor and Publisher — Keith Knight
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Rev. J. Geuzebroek, President; Rev. J. Van Harmelen, Secretary; Dr. R. Kooistra, Mrs. I. Parlevliet, Rev. John Drost.

Subscriptions
$10.00 for one year and $19.00 for two years. Calvinist Contact is published by K. Knight Publishing Ltd., 99 Niagara Street, St. Catharines, Ont.

Advertising
Display advertising deadline is Friday noon of preceding week. Classified advertising deadline is Monday noon for same week's issue.

Memberships
Evangelical Press Association
Canadian Church Press
Audit Bureau of Circulation

The views and opinions of the writers and advertisers herein do not necessarily represent the position of the editor or the editorial council. All copy may be edited, condensed or refused for publication. Anonymous contributions will not be published.

DATELINE: THE WORLD

Christian education in emerging Asia — Part 4

Language

Anyone travelling in the Philippines far from his home must become somewhat of a linguist. English used to be, and in many cases, still is *The* language that can be used to some degree anywhere in this country. The only way an Ilocano and a Visayan Filipino can communicate is through English.

The administration of a national system of education for an area so rich in language must of necessity direct itself to the problem of the medium of instruction. When the Americans colonized the Philippines, they didn't only introduce to their new possession the secular public school system, but also the language. The initial choice of English is a medium of instruction for all grades made possible the rapid development of a school system that aided the unification of the Philippine islands and opened doors to a larger world. When independence came in 1946, English was retained but Tagalog (Filipino) the language spoken in Manila and Central Luzon is gaining momentum. The present government has decided to switch — within the very near future — to Tagalog as the major medium of instruction. The Board of National Education in 1972 said that "the educated Filipino will be bilingual in both English and Filipino."

The spirit of nationalism desires a Philippine national language. In practice it creates many difficulties as there are a few textbooks in Tagalog. And not all Filipinos welcome Tagalog as their national language. Cebuanos say: "Why use Tagalog? There are as many Cebuanos as Taglogs." English must be kept as the main language. Many Filipinos fear a narrowing of vision through the use of Tagalog as the major language of instruction in the schools. The Philippines as a nation is dependent on foreign trade and English is still the world's trade language.

As you meet older Filipinos, you find that they are quite proficient in English. They have received their schooling from American-trained teachers. The younger generation is far less proficient, depending on the schools they attend. In the Christian Reformed Seminary and Bible College there are students who have an excellent command of English, others can hardly understand it. The language problem in the Philippines is difficult to solve. It is hard on the students. It often hinders their educational progress.

The Moros in Southern Philippines

When Miguel Lopez de Legazpi arrived in the Philippines in 1565 to undertake the occupation of the islands for Spain, he discovered the presence of many Muslims. As the Spanish came into contact with Muslim Filipinos, they called the "Moors" or Moros, a name that is still in use today, but not necessarily appreciated by the people involved.

The Spanish were never able to completely conquer the Southern Philippines where the majority of the Muslims live. It is the boast of the Filipino Muslims today that while other tribes were either forced to surrender to the Spanish or persuaded to accept them as their rulers, the Moros in the South were never conquered.

When the Spanish surrendered to the Americans in 1898 and the Phillippines became a U.S. possession, the Moros were surprised. They never thought that they belonged to Spain. So they were not ready to welcome the Americans as their new masters. The Moros fiercely resisted the colonization of their part of the Philippines. But they were no match for the well armed and disciplined U.S. troops. The victory of the American led Filipino Scouts in June, 1913 at Mt. Bagsak near Jolo was the last bloody battle. During the Japanese occupation the Moros fought with Christian Filipinos against the invaders.

It is said that, under the Americans, Moroland became "effectively a part of the Philippine nation ... Christians and Moros were brought into friendly peaceful contact ..." However, "the mandate was only partially fulfilled" before independence came to the Philippines in 1946.

Christian Filipinos, whom the ordinary Moros thought of as traditional enemies, controlled the new nation. The Philippine government has been sensitive to the Moros, but hasn't always understood them. The problems were complicated by the fact that when the Philippine government took control, their land had been devastated by the Japanese. The nation was in ruins and rebuilding took time, strenuous effort and millions of dollars.

Vanastra continues to provide a missionary challenge

by William Muller

Rev. Muller is a retired minister in the Christian Reformed Church who served as a missionary to Brazil for 36 years before retiring in 1970.

Vanastra. Doesn't it strike you as a funny sort of name? The beginning and the end, the first three and the last four letters are so typically Dutch: "VAN" and "STRA", or should I say Frisian? And what follows the "VAN" is very appropriate, since "ASTRA" means stars. That is aiming very high. Perhaps this has something to do with the original occupancy of the place which used to be a base of the Canadian Air Force.

The Air Force vacated all the hangars, barracks and other large buildings, leaving also several apartment buildings and a large number of one and two-family houses. These were sold or rented at low prices and many of the first settlers were of a transient type and not the most desirable residents. Gradually, however, a community developed with a more settled population and a strong sense of unity. The houses were improved, gardens were planted and a certain amount of civic pride developed.

In the park were two church buildings. One had been used for Roman Catholic and the other for Protestant services. The latter building was occupied and used for various social and recreational activities. The Roman Catholic church building was sought by a person deeply interested in Kingdom work and given in use to the neighboring Clinton (Ont.) Christian Reformed Church for work of evangelization. In 1975 a candidate was called who labored there for about three years, and the first small nucleus of a congregation came into being.

After his departure services were kept up through classical supplies and others conducting the Sunday service. Most of the other activities, however, came more or less to a stop. One notable exception were the so-called "Come Alive" clubs, meeting every Tuesday evening. A very dedicated lady from Vanastra, with helpers from Clinton, led the groups of youthful members.

The Classical (Classis Huron) Home Missions Committee sought to obtain the services of a stated supply for a longer period of time. When one had been found, illness, unfortunately, prevented him from coming. At this stage I was contacted and requested to come to Vanastra for a period of three months. Due to the problems that a certain number of years inevitably brings along, there was a bit of hesitation to accept the invitation. My wife and I felt it was quite an undertaking. Now as these lines are being written and we have come to the end of our stay, we can only be very thankful.

From every point of view our stay at Vanastra has been a most pleasant one. We became acquainted with a part of the Christian Reformed Church as yet unkown to us. We learned to know some delightful families, and they were quite a change from the usual Dutch descended people. Not a "Van" among them. After having been without the services of a pastor for about eight months, the people were happy to have a supply, even a temporary one. And so the temporary pastor was made to feel very much at home in a rented house that had been nicely furnished. Initial visits to the homes of members and non-members developed a very cordial relationship.

In a sense much of the work was uphill. After a fairly long vacancy the regularity of church life had been affected. The summer months bring a time for outings, camping and holidays. The obligations of the Fourth Commandment are not always experienced as very compelling. It was felt that new activities could better be suspended and that the regular Sunday School could better be started again in the Fall. But it was considered very desirable to have a Vacation Bible School. Yet again local resources were so small. At the time we were not aware, however, that the original sponsors of the evangelization project, the Clinton Christian Reformed Church had such a warm heart for the little sister. In no time at all 20 teachers and helpers were ready to start, augmented with several helpers from the Vanastra church. A very successful Vacation Bible School was held the last week in July with an attendance of about 40 children.

The Home Missions Committee of Classis Huron is bending every effort to secure a permanent solution for the shepherding of this small but promising flock. Indeed, Vanastra offers a unique opportunity for church planting. Here is a population of 600 to 700 people, with only one church for the entire community. A small but dedicated nucleus is there and opportunity for growth unlimited.

As we reluctantly leave this field, it is our prayer that the great Shepherd will send someone to gather in the flock.

The role of "pastor" is important in today's ministry

Dear Sir:

Your editorial "The Church's Subtle Threat — psychology" in the July 20 edition dealt with a subject I have been thinking about a lot during the last year or so.

First of all, I agree with the general thrust of your remarks that it is lamentable when young (or old) ministers substitute psychologizing for pure preaching from the pulpit. Many of us who are pastors of Christ's sheep have recognized this danger for some time, and I personally took your words to heart again and thank you for the exhortation. One has only to read such passages as John 21:15-17, Ephesians 4:11-16, and the pastoral epistles to see clearly the normative relationship God's Word sets between the two components of ministry you contrast, preaching and pastoring.

I do take exception though to the way you come down so hard on those of us who prefer the title "Pastor." I know, "Minister of the Word" is the official title given to this office in the church I serve, the Christian Reformed Church (see the Form for Ordination). I must say though that I have never heard anyone call his minister "Minister Jones." And "Pastor" is, to my mind, a great improvement on either of the two designations currently most used: "Reverend," or "Dominie." Would you deny that pastoring is as legitimate a facet of "ministry of the Word" as is preaching? The calling of this office may indeed be best described as "ministry of the Word"; and a key component to such ministry is certainly preaching the Word. But this in no way detracts from the fact that the minister may and should in his role as pastor, call on a variety of disciplines, including that of psychology, in his conduct of his office.

What I found most disturbing about your editorial, however, was its failure to help your readers reflect on such a question as what it is about ministry in our times that raises the danger you describe, where preaching gives way to psychologizing. Like you, I too have seen some of my ministerial colleagues go in this direction. Unlike you, perhaps just because I am a minister, I have tried to enter into their struggles rather than merely standing on the outside and condemning them. In the process, I have experienced the lur of psychology as an alternative profession to the ministry myself.

It's not enough, Mr. Editor, to describe the problem, and then to whale away at someone's unsatisfactory solution to it. We need to reflect on why this problem has arisen. One of the main reasons as I see it is that many of our orthodox Reformed people are burdened with psychological and emotional problems. Regrettably, they seem even more reticent than most in our society to face up to this situation. Sure, there is in our North American culture a rampant psychologism. But it seems that too often the demands for theological orthodoxy have been posed as the excuse for our not making more use of psychological services. A minister of the Word who is in the best sense of John 21 a "pastor" to Christ's sheep soon recognizes his people's emotional disfunctioning. Preach the Word as he may, unless there is also an openness in the people's part to avail themselves of the remedies that Christian counselling can offer, the minister can very easily soon become frustrated. He may preach the Word that the Lord heals us of all our diseases, but unless his sick people are willing to go to the doctor, they may well only become the more sick. That some ministers in this situation confuse their true calling and neglect preaching the Word for psychology is, against this background, not overly surprising.

As ministers, we bear a responsibility for the shift in some pulpits from preaching to psychologizing. As a leader in the Reformed community, you Mr. Editor bear a responsibility to help people understand some of the underlying causes of this trend. Members of congregations who discover that their minister has somewhere shifted the main focus of his work ought not to ask only their minister, "What Happened?", as though the fault is all his own. They ought also to examine themselves to discover to what extent they are contributing to the demise of pure preaching.

Let's not blame this problem on overconscientious "pastors." I have observed that "blaming" is itself an all too prevalent and mostly illegitimate activity among us. Together with preachers who preach, psychologists who counsel, editors who inform and stimulate, and all of us who listen to the Word, the threat you describe can by God's grace yet be met.

Mark A. Davies, Pastor
Vermillion, South Dakota

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Church Page

Pastoral Pondering

In the face of persecution

Did you know that there is more persecution and there are more martyrs for Christ today than at any time in history? It is true. And that must concern us. We must remember our persecuted brothers and sisters often.

We thank the Lord for the release of Rev. George Vis and his family. He says that it was because of public protest from other nations that he is even alive today. He shares too that prison conditions improved immediately when protests were filed. (See *Banner*, June 22, 1979).

Let us pray and do all we can to help.

Persecution also must make us examine ourselves and our faith. In Uganda the church has been terribly persecuted during the tyranny of Amin. Yet the church has grown temendously during those years — in faith and in numbers.

The persecuted church throughout history has been a vital, growing church. "The faith of the church is fueled by the blood of martyrs." May it be that the persecuted Christians are also praying for us who must battle the much more subtle (and powerful?) forces of apathy, indifference, materialism and secularism.

Let us be mutually encouraged and built up by each other's prayers and faith (Romans 1:11, 12).

Rev. P. Stel
Maranatha Chr. Ref. Church
York, Ontario

Too much time in the huddle?

I came across a small item this week which may interest you. It was published in *Reach* of Chr. Ref. Church Home Missions and was written by Dr. John Primus of Calvin College:

"The church, as the people of God, has additional responsibilities beyond meeting together for worship for an hour or two each Sunday. It must be constantly bringing help and relief of all kinds to a world that is in desperate need. In football, there is a twenty-five second rule for the huddle. No more time than that may be spent for re-grouping, calling signals, and laying plans for the next play. From the huddle, the players go out to 'put the theory into practice.' The church is like that. We can't be huddling all the time. From the weekly huddle, we must go and execute the game plan."

Rev. C. Pool
Chr. Ref. Church
Tillsonburg, Ontario

In an effort to stem church division

To the People of God in the Reformed Church in America.
Brothers and Sisters:

The General Synod Executive Committee is sending this pastoral letter to you, the people of the Reformed Church, in response to an action taken by the General Synod yesterday. On Wednesday, June 13, the General Synod upheld the actions of three classes, who either had ordained or had decided to ordain a woman to the Gospel Ministry. The General Synod received the announcement of the final vote of 150 to 115 in quiet recognition of having taken a historic step.

The decision was made in response to the report of the Committee on Judicial Business, which stated that the *Book of Church Order* permits the ordination of women to the office of Minister of the Word. The opinion of the Judicial Business Committee was that such ordination of women was a change in practice but not a change in the *Book of Church Order* itself. The Judicial Business Committee based its report on the action of the General Synod of 1958, which stated that it found no scriptural impediment to the ordination of women to any office in the church. This 1958 action, the Judicial Committee noted, established a precedent of biblical interpretation which still stands.

General Synod's decision was made after several hours of formal discussion among the delegates and in the church-at-large. The Synod's debate was conducted in awareness of the denomination's diversity and in a spirit of deep concern for the unity of the church.

During the debate, delegates often referred to the Jerusalem Council reported in Acts 15:1-29. This council of the Early Church was brought to the attention of the Synod at its opening session by the Rev. Harvey T. Hoekstra in his presidential report. He reminded the delegates that the apostles and elders in the Jerusalem Council were also confronted with the practice of new forms of ministry which were contrary to previous custom. The delegated noted other parallels between the Jerusalem Council and the 1979 General Synod: much debate, times of respectful listening, and the wish to make a decision which would unite the church.

We recognize that the discussion about the ordination of women to the office of Minister of the Word has been painful for all concerned. Many had long hoped that the church-at-large could have come to a common mind by approving a constitutional amendment. This had not been possible, and now circumstances have compelled clarification of the *Book of Church Order* by means of the denomination's Disciplinary Procedure. Although this decision of the General Synod has made it clear that the office of the Minister of the Word is open to women, we recognize our need for a continuing dependance upon the Holy Spirit as we seek better understanding of one another's convictions. We are confident that there have been people of good faith on all sides of this issue. We now call upon all the members of the Reformed Church to join us in praying that God's Spirit will grant the willingness to look beyond our previous divisions on this issue and will draw us together in the ministry and mission to which our church is called.

Yours in the service of Christ, The General Synod Executive Committee.

Insert in the Reformed Church bulletin
Chatham, Ontario

Church News

Christian Reformed

Called
— to Lacombe (Bethel), Alta., Rev. Evert Gritter, campus chaplain at Hamilton, Ont.

New clerk
Clarkson, Ont. — Mr. Jim Bootsma, 1367 Shadow Rd., Mississauga, Ont. L5H 2N6.
Cobourg, Ont. — Mr. Al Lammers, Box 656, Cobourg, Ont. K9A 4L3.

Change of address
Listowel, Ont. — Clerk — Menno Eelkema, Route 3, R.R. #3, Listowel, Ont. N4W 3G8. 291-3097.

Place of worship
Woodstock, Ont. — As a result of a tornado which destroyed the Maranatha CRC in Woodstock, Ont., in which both the Maranatha and Covenant congregations worshipped, the Christian Reformed Churches of Woodstock are meeting in the Knox Presbyterian Church, a 1,200-seat sanctuary in downtown Woodstock on Riddell. Services are held at 9 a.m. and at 7:30 p.m., conducted by Revs. Henry Eshuis and Dick C. Los.

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Edmonton-CHQT... 7:30 a.m. 1110
Edson-CJYR..... 10:00 a.m. 970
Ft. McMurray-CJOK9:00 a.m. 1230
High River-CHRB... 8:30p.m. 1280
Peace River-CKYL.. 7:00 p.m. 610
Taber-CKTA..... 9:30 a.m. 1570

BRITISH COLUMBIA
Abbotsford-CFVR. 11:30 a.m. 1240
Burns Lake-CFLD.. 9:15 a.m. 1400
Duncan-CKAY..... 7:30 p.m. 1500
Kamloops-CFFM-FM (Sat)..... 10:00 p.m. 98.3
Langley-CJJC..... 10:05 p.m. 800
Osoyoos-CKOO.... 8:30 a.m. 1240
Penticton-CKOK.... 8:30 a.m. 800
Smithers-CFBV.... 9:15 a.m. 1230
Summerland-CKSP. 8:30 a.m. 1450
Vancouver-CJVB... 9:00 a.m. 1470
Vernon-CJIB..... 10:00 a.m. 940

MANITOBA
Altona-CFAM..... 9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS..... 9:15 a.m. 810

SASKATCHEWAN
Estevan-CJSL(Mon) 9:30 p.m. 1280
Regina-CKRM..... 10:30 a.m. 980
Saskatoon-CFQC(Sat. 9:30 p.m. 600
Weyburn-CFSL(Mon)9:30 p.m.1190

ONTARIO
Brantford-CKPC.. 10:00 p.m. 1380
Cornwall-CJSS..... 8:00 a.m. 1220
Ft. Frances-CFOB.. 10:30 a.m. 800
Hamilton-CKOC... 7:00 a.m. 1150
Kapuskasing-CKAP. 9:00 a.m. 580
Kingston-CKLC.... 8:30 a.m. 1380
Ottawa-CFGO..... 8:30 a.m. 1440
Owen Sound-CFOS.. 1:30 p.m. 560
Pembroke-CHOV(Sat)7:00 pm.1350
Sarnia-CHOK..... 8:30 a.m. 1070
St. Thomas-CHLO.. 4:30 p.m. 1570
Stratford-CJCS..... 1:00 p.m. 1240
Thunder Bay-CFPA. 9:30 a.m. 1230
Toronto CHIN-FM... 8:00 a.m. 101
Toronto-CKFH..... 9:30 a.m. 1430
Wingham-CKNX... 10:30 a.m. 920

NOVA SCOTIA
Digby-CKDY..... 5:00 p.m. 1420
Kentville-CKEN... 5:00 p.m. 1490
Middleton-CKAD.. 5:00 p.m. 1350
Nw. Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB..... 8:00 a.m. 1270
Windsor-CFAB.... 5:00 p.m. 1450

QUEBEC
Montreal-CFCF.... 10:00 p.m. 600

NEW BRUNSWICK
Fredericton-CFNB.. 10:30 a.m. 550
Newcastle-CFAN.... 9:30 a.m. 790

FRENCH
BACK TO GOD HOUR PROGRAM IN CANADA
PERSPECTIVES REFORMEES

ONTARIO
CFML-Cornwall.... 9:30 a.m. 1170
CFCL-Timmins..... 9:30 a.m. 620

QUEBEC
CHRS-Montreal.... 8:00 a.m. 1090
CKLM-Montreal.... 9:15 a.m. 1570
CKCV-Quebec City. 7:15 a.m. 1280
CHLN-Three Rivers.. 7:45 a.m. 550

THE BACK TO GOD HOUR
P.O.Box 5092, Ottawa, Ont.K2C 3H3

At work for the Christian College in Ontario

by Dr. Remkes Kooistra

It's Monday night, July 30 and four people have come together in the consistory room of the Dundas Christian Reformed Church. Present are: Dr. Robert VanderVennen of Toronto, Dr. J. Zeyl of Dundas, Mr. J. Cooper of Toronto and Dr. Remkes Kooistra of Waterloo.

All four are members of the Ontario Christian College Association board. Three of them are members of the affiliation subcommittee. The fourth member of that subcommittee, Dr. Mary Van Leeuwen would have wanted to be present, but had to resign for valid reasons.

Rev. Ray Sikkema, chairman of the committee for academic affairs, had also been invited to the meeting but had other pressing commitments. Justin Cooper of the curriculum subcommittee was willing and able to join the other members of the affiliation committee at short notice.

What brings these four persons tcgether on a hot summer night? Certainly not the cup of instant coffee which our chairman brought. What brings them together is the mandate of the board to open talks with the University of Waterloo to see whether affiliation with that university is a possibility.

After more than two hours of deliberation a list of some 20 items of discussion, plus some procedural details, have been approved. Shortly after 10 p.m. we leave to meet again at 10 a.m. the next morning in the Chaplains' office of the Universtiy of Waterloo.

That morning, July 31st, I read the Scriptures: Psalm 111 and I Corinthians 2:6-16 (the spiritual man judges all things ... we have the mind of Christ") and we are strengthened and encouraged by a prayer in which all four of us take part. Now the important hour has come. At 10:30 a.m. we take the elevator to the third floor, the office of the president, Dr. B.C. Matthews. He welcomes us heartily and introduces us to the other members of his negotiating team: the vice-president of academic affairs and three of the deans, plus one of the presidents of the four existing church colleges.

An intense discussion takes place which lasts for more than three hours. We ask our 20 questions and frank answers are given. After the meeting, the president invites us to lunch and further informal discussions take place.

We then return to the chaplain's office and try to make an evaluation of the work done. We all have pages of notes which will be worked out into a report that will be our working document for the future with the board of the association as well as with the university.

In general, our team feels hopeful. There seems to be definite possibilities for a Christian college based on Reformed convictions within the structures of the University of Waterloo.

The president concluded that we had not "got stuck" yet in our negotiations and we felt that no concessions had been made with regard to the ideals to which we are committed. We will not give up what must be maintained.

It is, of course, too early to predict the ultimate outcome of our negotiations. You can be sure that all board members will safeguard the independence of our college on all essential points. In the meantime I like to ask all who support the establishment of a Christian college in Ontario to pray for the board and the affiliation subcommittee.

Submission

In a quiet time
meditation shall be
a thousand trumpets.
The walls that separate me
from His presence
shall crumble.

I will build
no more walls.

Len. G. Selle

CRWRC Responds to Tornado in Woodstock Area. Buildings of Maranatha CRC and the Christian School of Woodstock, Ontario, were totally destroyed in a tornado August 7, 1979. Ten - twelve families in the congregation suffered a total loss of $400,000. CRWRC has sent $5,000 to the Diaconate of Maranatha to assist these families. An additional $5,000 is being requested to further meet their needs. Total loss to the church and school after insurance adjustment is $200,000.

Cadet Counselors meet in Grand Rapids

Cadet counselors and their families came to Calvin College in Grand Rapids from all over North America on July 24 for four days of intensive in-service training and fellowship. After waiting 90 minutes for severe weather to dissipate and tornado warnings to be lifted, Rev. Ed Tamminga from Hudsonville, Michigan, opened the convention with challenges focusing on the convention theme, "Be a beacon for the Lord" from Matthew 5:16. The conventioneers were reminded that as lights in this world, each of them is a continuation of Christ. Rev. Tamminga went on to remind the audience that they, in their ministry, are continuations of what Christ himself started. They are indeed, the illuminators to the world!

Ten workshop slots with 30 different workshops to choose from provided the "meat" of the convention for the next two days. Soloist Bill Riggs, The Children's Bible Hour, and The Counselor's Quartette made the evening's programs enjoyable to all who attended. The use of Calvin's Fieldhouse, swimming pool, and tennis courts provided refreshing interruptions to the otherwise very busy schedule.

God blessed the convention and the efforts of the Grand Valley Council planning committee. Next year counselors will travel to the University of British Columbia in Vancouver for four more days of inspiration, motivation, challenge, education and even a few minutes of relaxation.

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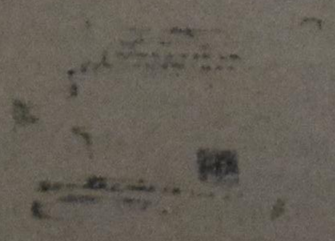

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Announcing

A children's cartoon, starting next week.

Don't miss it!

"Nomads no longer"

by Minka Vriend

After wandering from facility to facility in the past three years, the students of Cambridge (Ont.) Christian High School have finally found a permanent home!

On June 28, 1979 the dedication of Cambridge Christian High School, was celebrated. The letters, "Great is Thy Faithfulness" were beautifully displayed in the auditorium. Truly the Lord's faithfulness has been shown throughout the past four years in this community involving Kitchener, Waterloo, Cambridge, Guelph and Drayton. With a modest enrolment of 23 students in 1976, the number has now increased to 123!

The spirit of thankfulness and praise certainly pervaded throughout the entire evening. Past Board Chairman, Ralph Thompson, gave the opening remarks, while Ted Ferwerda, present board chairman, accepted the keys of the building from the contractor. Mr. Ferwerda also gratefully accepted a $500 cheque from Gary Brouwer, president of the Student Council.

Rev. D. Velthuizen, of Drayton, gave a prayer dedicating the students, the building, the teachers, and the learning process to further God's glory and encourage service in his kingdom. The evening was enhanced by special music from Mr. Warren Nicholl on the cornet and Mrs. Marilyn Thompson as his pianist. The audience showed their appreciation to these two talented people by giving them a standing ovation.

"Seeking first the kingdom of God" was the main theme in Rev. John Hellinga's address. As inspirational speaker, he reminded and challenged the audience to actively seek first the kingdom — which incorporates the whole realm of Creation itself! This must include the area of education, politics, labour, and so forth. He assured us that if this seeking out of the kingdom and its righteousness is faithfully done by the community, board, staff and students, then Woodland Christian High

School will have a great impact on the evangelical community in its supporting area. In response to this, the principal, John Vanasselt pledged that that staff and students would work together toward this goal.

Greetings and congratulations were delivered from the Ontario Association of Alternate and Independent Schools by Mr. Lyle McBurney. Mr. Fred VanderVelde spoke on behalf of the CSI, CCEF (Canadian Christian Educational Foundations, and the Ontario Alliance of Christian Schools. Rev. Jim Reese closed the evening with prayer.

The building itself, is very impressive. Its airy classrooms, spacious labs, beautiful gymnasium, warm decor, and energy-conscious heating system all reflected excellent planning.

The dedication service was an inspiring one, attended by a capacity crowd of well over 500 people.

The staff and students are eager to begin work in their home. And yet all of these will not amount to anything unless Woodland Christian High School and its community seeks first the kingdom of God and its righteousness! Only then will this school play an important role in the kingdom of Jesus Christ.

by Ralph Heynen

PASTORAL COUNSELLING

Setting limits

Whenever one life crosses another it is important to establish certain guidelines in order to develop positive, friendly relationships. These guidelines are usually not written but it's by mutual consent. And they tend to limit our activities. We have to set certain limits in life. If you're on a diet you must limit the intake of your food We have to have limits as to how we behave, what we say, what we do in life — all of us have certain limits that have been placed upon us. Then there are certain limits that we all set for ourselves.

In a family it is good that we don't set too many limits. There's a tendency on the part of some parents to have altogether too many "don'ts" — they limit what must be done and what may be done and these limits are firm and definite and they have to be kept consistently. As children grow, for example, there are certain limits that change. A pre-school child needs to have certain limits — he has to know that he can't go across the street; he knows that he cannot simply leave the yard. As he gets a little older and he learns certain rules of safety he's allowed to go across the street and he's allowed to take more liberties.

It's important that limits are set but they can create some very strange problems. In some neighborhoods mothers set agreements together, make decisions, and decide when the children do not cross the streets, or they are only to cross the street when the light is in their favor; or they want their children to stay in certain areas so that they can keep an eye on them. A lady was telling me a while back that she lives in a neighborhood where there are a number of children and where the children have a tendency to play on the street as well as in their yards. One mother among the rest said, "O.K., you can cross the street, but be careful." The mother was transgressing the rules and pretty soon the other children came along and said, "Johnny can cross the street; why can't I?" So the rest of the mothers sat down with her and said, "Now you can't do this! If we are going to allow our children to cross the street then we're going to have to decide this together. If everyone agrees, then we can go ahead." But it isn't very long before the parents who have made such agreements do not enforce their limits and they're going to have trouble and they're going to have conflicts.

It's important to remember that we have to have limits also as adults. It isn't only the child who needs the limits — you and I need them too. We often, for example, will say to our children: I don't want you to watch that particular TV program. That's only for adults. A child will not be able to understand what all this means, because if they say this is for adults it's going to be more appealing to a teenage boy than something that's for children. Under these circumstances, it would be far better if parents would also limit their watching of TV. We do have to limit ourselves and if there are children around we especially have an incentive for setting certain limits. We might say: "It wouldn't hurt my wife and myself to watch this TV program; I kinda like to see it, but as far as the children are concerned I have to forego this sort of thing."

A little boy was walking with his dad and they had just walked across the street — the light was not in their favor. The little boy said to him: "Dad, didn't you know that the light was red instead of green?" And he said, "Yes, I saw this, but when I am with you, it's all right for us to cross the street, but I don't want you to do it when you're alone." That's not a very good attitude to take because it means that a child has a different set of limits than you do and actually the rules that are set for the child should also be set for the adult.

I know that we don't like limits. I don't like to be limited in many ways. I would like to be able to go about my duties and my work like I did 25 years ago, but there are certain limits that are set by age which means that you cannot quite accomplish what you could when you were a bit younger. There are many people who are limited because of some kind of illness, limited in the food that they eat, their diet, limited in the amount of exercise or limited in the things that they would like to be doing. This means, of course, that these are limits that have been set for us. We don't like them but we learn to accept them. The point that I would like to make is: learn to live with limits.

I know a lot of people have gone faster than 55 miles an hour. When you drive down the highway and you try to stick to the limit you are passed by trucks and buses and by many, many cars. In fact, it seems like you are the only one that goes at that speed. It's good for us to learn to set limits and to have these limits set for us. Learning to live according to limits is good discipline.

I think there is a certain freedom that we have as Christians — a freedom that is ours in Christ...the freedom that Paul talks about when he says that we have been set free in Christ. These freedoms that we have enable us to make choices, they enable us to live lives in which we can move without fears, without dread. But it doesn't give us unlimited freedom. There is an inner restriction from the heart that has been touched by the Spirit of God which sets us free, but at the same time also encourages us not to do the things that are wrong and sinful and vile; not to do the things that might in one way or another offend someone else but to do the things that reflect the Spirit of God, the Spirit of Christ in us. And then it's not a question of arguing with God's commandments or with God's limits, but you know that whatever limits He sets are good, they're part of our spiritual growth and advancement. And they're part of our Christian life. Because God loves us he sets limits. Because we love him we accept these limits and live according to them.

THOUGHT FOR THE WEEK:
True politeness is perfect ease and freedom. It simply consists of treating others as you want to be treated yourself. It means you love others as much as you do yourself.

"Indians should be allowed to plan their own future," says De Bruyne

The following is a transcription of an interview with Rev. Hank De Bruyne, co-worker among the native people in Winnipeg, Man. We reprint it here for two reasons; it puts us in touch with some concrete work he does, and it puts such work in a healthy perspective.

C.C. Could you tell me a bit about how the native people adjust, or do not adjust, in Winnipeg and what the particular problems are that they encounter?

De Bruyne: They come in from the northern reserves where it is a completely rural situation which has fishing, trapping and maybe some wood industry as their basis. They are ill-equipped for life in the city. The people that come to the city really don't come there to work. They come there because they need medical help; somebody in the family is going to high school and the whole family moves along; they come because the winters are harsh, and life is too hard, especially for the older people. They have some images of the city with a hope that they can make it.

C.C. What kind of service do you try to provide for these people who come into Winnipeg?

De Bruyne: We would like to see the native people come into the city and find a community in which they can deal with the hard realities of the cities — a community in which they can continue something of their lifestyle, their traditional way of being together as a people, in a supportive communal way, and that they can do that in the city and experience some healing in their own lives and in their community. Our hope, and our work, is that in that way they become a healing community for other people.

C.C. Are you thereby suggesting that prior to coming to the city these people have already been hurt, or are they being hurt while living in the city?

De Bruyne: I think that it is no overstatement to say that all native people have been hurt by a process of injustice — by being pushed onto reserves; by having been given treaties and the treaties being broken; by being pushed into an economic lifestyle of consumerism without the adequate funds for that; by spiritually having their religion taken away and a brand of Christianity pushed on them that has no healing and no salvation, except for some hope for the soul after life. Yes, they are broken people.

C.C. In which specific ways do you try to help, with the other native people in the community? Are you talking about providing counseling and giving them all kinds of advice by word of mouth, or are you trying to provide specific projects at which they can work and find meaning?

De Bruyne: It's none of them and all of them. We're not program-oriented or specifically project-oriented. There is simply no salvation in programs. But you do things with people when they come through the centre. We've had an "urban adjustment program" which worked with some measure of success, but it had no continuing thrust in it so we discontinued the program as a regular weekly meeting. Now we do it on a more personal basis with people who then get a facility to live in the city and enable other people also to do that. In that way we build on the community level, and on the communication process that has always happened in the native community. If there is something meaningful they'll come, they'll participate, they'll learn, but if it's just some white people trying to do some good things for Indian people for awhile the Indian people will try to please, but after the need for that is gone they'll each go their own way and nothing has happened.

"We want to enable people to have economic support that does not build the dependency relationships that they often have."

C.C. Do you at the present time have a specific program through which the native people can find meaningful employment within their tradition?

De Bruyne: We want to enable people to have economic support that does not build the dependency relationships that they often have. We want to help them find meaningful, dignified work in which also the family can live in a dignified way, support the person in a dignified style. We really want to get the whole family tied into a community, support people in the labour force, to help this kind of lifestyle that they desire and choose for themselves.

C.C.: Is it again white people deciding for native people about what ought to happen and what they should do, or are the native people themselves involved in the planning and the decision-making process?

De Bruyne: The community at and around the Indian family centre has evolved and I'm a part of that community in the process of evolving, in that we have listened with the native people and planned with them. Maybe a lot of the articulation and the verbalization comes from the white community — the ideas, the support, and accreditation of the whole program come from native people. This kind of sharing is what the church should be all about. Then something of the wholeness and the unity of human beings working together on common needs starts to happen.

C.C. The Christian Reformed Church sponsors your ministry in Winnipeg, but does it attach any strings or conditions that are unacceptable to the native people?

De Bruyne: The CRC worked out a set of goals which I was given when I entered the ministry with which I could agree. When implemented, I found that the native community responded to these goals. Those goals were to establish a community which works and worships together. Native people have no difficulty in holding these things in one view and in one understanding.

C.C.: Do they then also begin to adopt, like many white people have adopted, a pattern that there is a separate section of life that is religious and that's where we do our worship, and there is another aspect of life that is neutral, secular, and that's where we do our work and earn our money?

De Bruyne: If you would meet Indian people on the street they might just respond that way and that's why they don't go to church or they will respond if they need certain religious programs, they will go to church or to whatever services are available. But if you speak to the native people, and deal with them in their life, and work with them integrally trying to work for healing in their community, that is what we have experienced at our centre.

I experienced that, with a wholeness of view, in the city particularly, you build up a respect and a credibility in the native community. I did not want to come into Winnipeg using the models that had been done before by the church. I studied and made sure that I was aware of what had happened before and why the breakdown had happened in the native community because of the church's attitude. I assiduously tried to avoid these. I'm glad that I've learned from the native people how to see this expression, this wholeness in life.

"... there is a sense of oneness among the native people despite all the different directions. They know who they are; they know who they are as a native people; they know what their purposes are."

C.C.: From time to time when I talk to people in government, they often give me the impression that it is the government and the white people who have to tell and teach the native people what to do. What makes you say that we ought to listen to them and learn from them?

De Bruyne: They are people. They are God's people. They have received their gifts and they are still very much present. Even though they have been broken by our system, they still are God's people. They are different from our white society. We have adapted our understanding, our view of God's creation and the way God has shown himself to us in our own way. We of western-European origin have done it on the Germanic model, but Indian people can do it in their way. I believe that Jesus Christ is alive and well, and that he is still the Healer, and that he works in this process of being together, working toward healing. He does show himself.

C.C.: What should the government do that it now is not doing, and what should it stop doing which it is now doing?

De Bruyne: In terms of the government, I think one of the important things is to recognize the native people with their political rights, allowing them to say what they believe, to make their own decisions, and deal with government on these decisions, to even allow them to make their own mistakes, to transfer a lot of the responsibilities of the administration of programs for Indian people to Indian people. Mistakes are being made every day. There are mistakes that cost millions of dollars. so the Indian people, if they make mistakes, really couldn't loose all that much more money, than has been lost already.

C.C.: What would you like to see the Department of Indian Affairs do?

De Bruyne: I wouldn't go for funds here or there or more programs here or there. I would go for a policy of Indian control of Indian affairs; for native people to establish a listening process to their own people; and from that basis start to build policy to deal with the needs of the Indian community. Now I realize that within Indian politics there are different voices and there are also would-be dictators. There are all kinds of changers there. There should be a process by which people really should be going back to their old traditional way of listening to the whole community and dealing in concensus style, and, on the basis of that, establish policy.

C.C.: Assuming that native peoples, in deed, would be in charge of Indian Affairs as a department, which native people would you put in charge of which ministry, and which policy should prevail?

De Bruyne: I think we can take something of the model of the Dene nation when the leaders had a good idea, yet they found that the leaders stood in the way of the two native groups coming together so that they had the wisdom to say — if the personalities of the leaders stand in the way let's put the leaders aside, and put the community people together too and let's listen then. That kind of wisdom, implemented on a larger basis, I think will establish a united voice among native people. There will be a lot of talking, and it's a long struggle, and if we consider how long it has taken to break down the native mind and to divide them, it certainly will not bring all the people together but I do believe, and I do see this, that there is a sense of oneness among the native people despite all the different directions. They know who they are; they know who they are as a native people; they know what their purposes are.

This interview was prepared by Mr. Gerald Vandezande of the Committee of Justice and Liberty for their radio program Viewsbeat on CJRT, in co-operation with Calvinist Contact.

Gifts of body parts

by Harry Houtman

The advances of medical knowledge and technology over the last 20 years have revolutionized medicine once again. Particularly the techniques of transplanting parts from one human to another is a blessing that has radically changed the lives of many people. The best known example is the cornea transplant which allows many a blind person to see again.

In the last several issues of Calvinist Contact we have discussed funeral arrangements. Consider prayerfully how you could benefit and bless others with a gift from your body. Before your body returns to the dust, your eyes, your ears, your kidneys, sometimes parts of your skin or your bones could be used to restore a handicapped person to a happier life. There are two fundamental and mutually exclusive approaches.

The first is to donate your body to medical science, for research and education, and training of our student medical doctors and surgeons. I'm sure everyone of us would be happy to know that a doctor had had extensive practice and experience on a body before the doctor started on us. For more specific information, contact the department of anatomy (or the medical school) of the university closest to you. Usually the university will pay for and make the arrangements to pick up the body. It also will either return the body when it is finished with it, for burial by the family, or have it cremated. When the body is donated to medical science, no autopsy can be done and only the eyes can be donated. Sometimes a university cannot accept a body (it has too many bodies; the body is damaged). Alternate instructions and arrangements should definitely be made.

The second approach is to donate whatever useful organs and parts there may be. Some provinces have a Human Tissues Act which sets out certain rights a person has of directing how his/her body is to be used upon death. It usually also explains what rights surviving relatives have over the body. Ontario now includes a form on the driver's licenses which permits a person to sign a brief statement (consent form) giving permission for use of the body or specific body parts. Standard donor cards may be obtained from memorial societies (see previous articles for addresses) or special cards from each of the special organ orangizations listed hereby:

Eyes — The Canadian National Institute for the Blind (CNIB) administers an eye bank. The demand for eyes for transplant operations is greater than the supply. Each year hundreds of people in Canada receive transplants. However, many more blind people are still waiting for the gift of a corneal transplant to make the difference between blindness and sight. The eyes of old people are usually just as useful for corneal grafting as any others. Contact: C.N.I.B., 1929 Bayview Avenue, Toronto, Ont., or a branch in your city.

Kidneys — There is a great and constant need for healthy kidneys. However, once a person is over 60, the kidneys are probably unsuitable for transplant. A kidney must be removed within one hour of death, which means that the donor is almost always a hospitalized individual. Contact: The Kidney Foundation, 17 Davenport Rd., Toronto M5R 1H2, or a branch in your city.

Ears — If you have experienced impaired hearing, dizziness or other ear problems, you can help by giving your inner ear structures for medical research. Only abnormal ear structures are needed. Transplants are medically impossible because of the location of the ear parts deep inside the head under the brain. Contact: Temporal Bone Bank, Banting Institute, Room 524-525, 100 College Street, Toronto, Ont.

Pituitary Glands — These glands are desperately needed for treatment of children with growth problems. Only human pituitary glands are suitable and the hormones extracted are used for the correction of dwarfism. Contact: Health Resource Centre, Communication Branch, Hepburn Block, Queen's Park, Toronto, Ont. M7A 1S2.

Skin, Joints — Sometimes skin can be used for skin grafting of burn victims, and joints for various injuries and diseases of the bones. A general statement giving whatever body parts that might be useful would also include these as needed.

Whatever you do, make sure that your executor and next-of-kin know, while you are living, what you desire so that your wishes may be carried out. It is too late for this to become known when one's will is read after one's body has been buried or cremated. Completing an organ donor card, and always carrying it in a purse or wallet is yet one more way to show our love to those in need.

CSS

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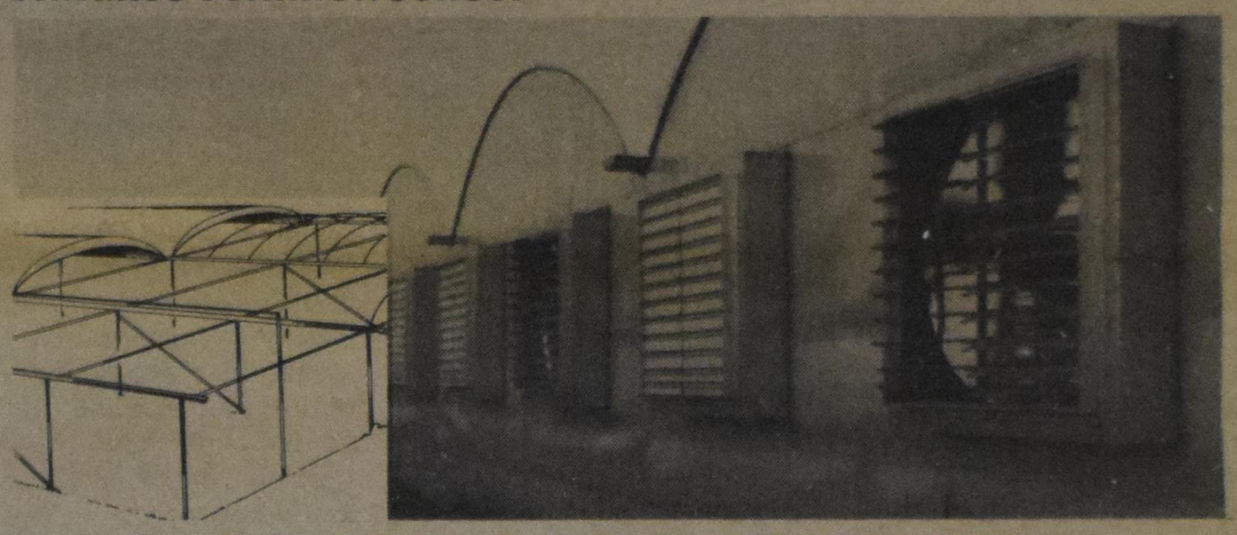

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Beginselen[1]

In de verkiezingsstrijd tussen Elliot Trudeau en Joe Clark hoorden we iemand (Trudeau) ineens spreken over beginselen. Over het algemeen wordt dat woord door 't volk in Canada niet zo vaak gebruikt. Hij sprak over het beginsel van de liberale partij. Tot nog toe hebben we niet kunnen ontdekken wat het was. Nu wordt het woord beginsel op verschillende manieren gebruikt. Het heeft meer dan één betekenis. Men kan het hebben over de beginselen van de economie. En vooral in Canada spreekt men over het beginsel van de vrijhandel. En als men spreekt over de beginselen der rekenkunde dan bedoelt men daarmee de eenvoudigste eigenschappen, de grondslagen.

Met beginsel bedoelt men vaak de grondstelling van een systeem of theorie. Men zegt dan b.v. het beginsel der wet is dat ieder naar vermogen evenveel belasting betaalt, of: het beginsel van bevelen en gehoorzamen dringt diep in het staatsleven door.

In onze kring wordt met beginsel meestal bedoeld een stelling, een overtuiging waarnaar iemand handelt, inzonderheid op het gebied van de godsdienst, zedelijkheid en staatkunde, we noemen het: principe! Men zegt dan: hij is een man van beginselen. We voeren een strijd van beginselen. Hij is iemand van positief christelijke beginselen. En we kunnen van iets een beginselkwestie, een principiële kwestie maken. Terwijl een beginselloze politiek niet door vaste beginselen wordt geleid. Wij houden van beginselvaste mensen, mensen die niet van hun beginselen afwijken. En we hebben geen bezwaar om in belangrijke zaken een beginselverklaring af te leggen.

Als we iemand horen spreken over "het beginsel" dan denken wij gauw aan iets zeer bepaalds. Wij denken dan aan onze grondovertuigingen, met name op politiek en sociaal terrein. Grondovertuigingen die ontleend worden aan de Heilige Schrift.

Er zijn natuurlijk ook altijd christenen geweest die tegen het formuleren van beginselen waren. Zij die nadruk legden op de persoonlijke innerlijke beleving van het geloof hadden bezwaar tegen een objectieve formulering van geloofswaarheden. Ook waren er die het spreken over "onze beginselen" een verenging achtten van de volle waarheid van Gods Woord. Men wilde niet uitgaan van een beginselprogram, maar aanvaardde als grondslag voor de politiek alleen Gods Woord en de geloofsbelijdenis. Zij die de vrijmacht van Gods genade als een van de grondgedachten der theologie aanvaarden zagen het als in strijd met die vrijmacht, als de mens probeerde de waarheid vast te leggen in een program van beginselen. Zij, die meenden dat alle politieke vragen slechts van praktische aard zijn, wilden uit pragmatische overwegingen van geen beginselen weten. Zij zochten steeds naar de voordeligste oplossing. Ook heeft echter het spreken van "eeuwige beginselen" sommigen in onze eigen kring terughoudend gemaakt, daar soms bleek dat zulke beginselen ook slechts een zekere levensduur hadden.

Al deze overwegingen mogen ons er echter niet toe leiden om "het hebben van beginselen" prijs te geven. Een mens heeft als hij met andere mensen iets wil bereiken behoefte om te formuleren wat men bereiken wil en waarom men iets bereiken wil. Zo vindt u ook bij de New Democratic Party een groep mensen die gedreven worden door de beginselen van het democratisch socialisme.

Wij willen niets weten van een tegenstelling tussen natuur en genade, tussen de kerk en de rest van het leven, tussen de zondag en de andere dagen. Wij willen kerk zijn ook op maandag, ja gedurende de hele week. God legt in Zijn Woord duidelijk beslag op de hele mens en al wat hij presteert. God wil het hart hebben, want daaruit zijn de uitgangen des levens. Als je daaraan verkocht bent door de Heilige Geest ga je 'vanzelf' ook vragen naar Gods normen die Hij in Zijn Woord heeft gegeven. Die normen hebben betekenis voor kerk, staat en maatschappij, voor wetenschap en kunst, u kent het rijtje nog wel. Alles moet naar Zijn wetten horen.

Wij kunnen als mensen allerlei beslissingen nemen, maar we mogen nooit vergeten dat er ook Goddelijke normen zijn. Als we de Heer Jezus Christus erkennen als de Heer van ons leven, onze Koning, niet alleen persoonlijk maar ook samen met anderen, dan zullen we trachten, biddend om het licht van de Heilige Geest, die normen, die lijnen, die beginselen op te sporen. En de kerk zal ook daarbij als de krachtçentrale van het koninkrijk Gods ter dege leiding moeten geven om deze normen te vinden. En als deze normen, deze lijnen gevonden zijn moeten ze onder woorden worden gebracht, geformuleerd worden in 'uitgedrukte beginselen'.

J. VanHarmelen

De provincie Quebec (6)

Het Britse Regiem

door William Stewart

Het lot van de dunbevolkte Franse kolonieën in Noord Amerika die bekend stonden als Canada en Acadia hing in de 17de en 18de eeuw af van de condities in Europa en van het feit of er vrede of oorlog was in Frankrijk.

De kolonie Canada in de St. Lawrence Vallei lag gunstig voor de handel in pelzen, omdat het gebied zich ver landinwaarts uitstrekte. Uit militair oogpunt bezien was het echter erg kwetsbaar, omdat de toegang tot het gebied via de St. Lawrence geblokkeerd kon worden.

Canada bevond zich in een moeilijke situatie toen in 1756 de Seven Years' War begon. Er woonden toen ongeveer 60.000 mensen in de kolonie. De intendant, Francois Bigot, was een gewetenloze plunderaar, die de kolonie gedemoralisseerd had. De in Canada geboren gouverneur Marquis de Rigaud Vaudreuil, betwistte de autoriteit van de competente en toegewijde militaire commandant Generaal Louis de Montcalm. De Britse kolonieën langs de Atlantische kust met een totale bevolking van 1½ miljoen, waren Canada vijandig gezind en de Britten hadden een machtige vloot. Hoewel de Fransen wel posten en forten hadden in het Westen en in de Vallei van de Mississippi, woonden daar slechts weinig mensen. De Franse bevolking in die gebieden bestond uit wat pelzenhandelaars en zg. voyageurs die voor het transport zorgden.

Montcalm realiseerde zich dat hij zich moest concentreren op aanvallen op de Britse versterkingen niet te ver van huis en dat hij moest voorkomen dat die schermutselingen tot een grote oorlog zouden leiden. Hij hoopte dat er in Europa tijdig een vredesverdrag gesloten zou worden.

De Britten hadden in 1745 het Franse fort bij Louisbourg op Cape Breton Island veroverd en het in 1748 aan de Fransen teruggegeven in ruil voor Madras in India. In 1758 legden zij echter wederom beslag op het fort als onderdeel van een plan om de St. Lawrence te blokkeren en Franse scheepvaart naar Canada onmogelijk te maken.

De "Battle of the Plains of Abraham"

In Juni 1759 arriveerde een Britse vloot van 50 oorlogsschepen bij het Island of Orleans, aan de noordoostelijke kant van de haven van Quebec. In de hierop-volgende weken bereidde Generaal James Wolfe zijn troepen voor aan de zuidelijke oever van de haven en aan de kant van Quebec van de rivier, nabij Montmorency. De Britten begonnen de stad met artillerievuur te bombarderen en het grootste gedeelte van de bevolking vluchtte het platteland op.

Montcalm bereidde zich op de aanval voor door zijn troepen op te stellen over een afstand van 10km. van Beauport bij Montmorency tot aan Cap Rouge in het westen. Uit vrees dat Wolfe zou proberen zijn mannen de stijle klippen bij de Plains of Abrahamte laten beklimmen riep de Franse commandant de hulp in van een regiment dat gelegerd was bij Beauport. Gouverneur Vaudreuil, die opperbevelhebber was, riep dat regiment echter terug en in de nacht van 12 September 1759 gebeurde waar Montcalm zo bang voor was geweest: de Britten beklommen de klippen en in de vroege morgenuren werd de strijd gestreden om de stad Quebec. In het korte gevecht verloren zowel Wolfe als Montcalm het leven. De Franse troepen, die nu geleid werden door Duc de Levis, trokken zich terug naar Montreal om zich op een

Persoverzicht

•Het stoffelijk overschot van John G. Diefenbaker werd ter aarde besteld in Saskatoon.

•De vergadering van provinciale premiers in Quebec in beëindigd. De premiers besloten de Minister van Financien in Ottawa, John Crosbie te vragen of zij wat meer in de melk zouden kunnen brokkelen voordat het budget in de Kamer gedeponeerd zal worden. Negen premiers vertelden Levesque dat zij het niet zagen zitten met die beoogde soevereiniteitsassociatie, en er werd ook om opheldering gevraagd over de bewoording van het komende referendum over die zaak.

•Prime-minister Clark kreeg uitbundige prijs in de pers over zijn bekwaamheid in de Franse taal. Men had verwacht dat zijn vaardigheid in 't Frans niet veel verder ging dan "la plume de ma tante". Het blijkt nu wel dat Joe Clark zijn huiswerk wel gedaan heeft.

•Het Bureau voor de Statistiek maakte bekend dat de kosten van het levensonderhoud gedurende Juli met 0.8 procent stegen. De stijging werd voornamelijk veroorzaakt door toenemende kosten voor vervoer. We deden 't beter dan in Engeland waar in Juli het leven maar even 4.3% duurder werd. Ekonomisten prezen dan ook de geringe toename in inflatie, maar ze waren wel bezorgd over de toekomst van Canada Pension. Als 't zo doorgaat, zeiden ze, gaat die hele zaak op de fles.

•De inkomsten van onze nationale gokkerij Loto Canada zullen in de toekomst door de provincies verdeeld moeten worden.

•In Amerika ging President Carter met het evangelie van de kolen op stap. Hij reisde met een koffer vol vroege verkiezingstoespraken door Iowa per ouderwetse raderboot. De Amerikaanse Minister van Buitenlandse Zaken verklaarde nadrukkelijk dat er geen verandering is in zake Amerika's politiek tegenover Israel. En als diplomaten zulke uitdrukkelijke verklaringen maken is er meestal wel een vuiltje aan de lucht. Het vuiltje aan deze lucht is een nog onder-de-tafel groeiende toenadering tussen Amerika en de Palestijnse Bevrijdingsorganisatie. Een doorn in het oog van Israel natuurlijk, maar de Amerikanen moeten water in de wijn van hun pro-Israel politiek doen omderwille van Arabies olie natuurlijk.

•Het kabinet van prime-minister Singh in India heeft maar 23 dagen geregeerd. Singh trad af toen het duidelijk werd dat een motie van wantrouwen een meerderheid van stemmen zou behalen. De voormalige prime-minister Mevrouw Indira Gandhi is een "ouwe taaie" die ondanks haar zeer recente politieke moeilijkheden nog lang niet uitgerangeerd is. Er wordt zelfs beweerd dat in een eventuele verkiezing zij de meerderheid zou kunnen behalen.

•Het was deze week tien jaar geleden dat Russiese tanks de straten van Praag binnen rolden en daar een pril begin van demokratie de kop indrukten. Twee Russiese kosmonauten keerden naar de vaste grond terug na een verblijf van bijna een half jaar in de ruimte. Er is bezorgdheid over het feit dat Rusland grote hoeveelheden modern oorlogstuig aan Vietnam blijft geven.

Carl Dirk Tuyl

De provincie Quebec (6)

Het Britse Regiem

tegenaanval voor te bereiden. De Britten trokken echter in October huiswaarts, voordat de ijsvorming in de rivier dit onmogelijk zou maken. Het garnizoen dat in Quebec achtergelaten werd leed veel ellende in de komende winter. Er was onvoldoende huisvesting, geen goede winterkleding en er waren veel zieken. De Duc de Levis en zijn troepen arriveerden bij Sainte Foy, enkele kilometers ten westen van Quebec, zodra de sneeuw verdwenen was de volgende lente. Zij bonden de strijd aan met het garnizoen in Quebec, dat zich achter de stadsmuren terugtrok. Aan beide zijden begreep men wel dat het van versterkingen afhing wie deze strijd zou winnen. Op 9 Mei bereikte een Brits schip als eerste de haven en dat leidde tot de beslissende slag in de strijd om New France.

Generaal James Murray, die later tot eerste Britse gouverneur van Quebec werd benoemd, leidde een vlooteenheid van 80 schepen. In Juli en in begin September voegden grote legereenheden zich bij hem en de Fransen capituleerden op 7 September.

Met het Verdrag van Parijs dat in 1763 werd ondertekend kwam er een einde aan de Seven Years' War. De kolonieën Canada en Acadia werden tot Brits gebied verklaard, hoewel men in Engeland aanvankelijk aarzelde. Sommigen verkozen gebied in West Indie. Frankrijk behield twee eilanden in de Golf van St. Lawrence als basis voor hun vissers: St. Pierre en Miquelon.

Een Frans Katholieke Provincie

Bij Koninklijk Besluit kreeg de provincie Canada nog hetzelfde jaar de naam Quebec. De eerste twee Britse gouverneurs, Murray en Guy Carleton, die een brigadier was geweest in Wolfe's leger, konden beter overweg met de Franssprekende bevolking dan met de kooplieden en handelaars uit de Engelssprekende Noordamerikaanse kolonieën. De meeste leidinggevende Franssprekende mensen waren inmiddels naar Frankrijk teruggeggaan.

Vanwege hun Rooms Katholieke geloofsovertuiging konden de Fransen zich voor geen enkele overheidsfunctie candidaat stellen en het leek er dan ook niet op dat men in Quebec, zoals in de andere Noord Amerikaanse kolonieën een representatieve regering zou kunnen vormen.

Gouverneur Carleton heeft vier jaar lang geprobeerd speciale concessies voor Quebec te arrangeren, hetgeen geen eenvoudige taak was omdat velen van mening waren dat Quebec Engels behoorde te worden. In de Engelse kolonieën bestond een vijandige houding ten opzichte van de Franssprekende, Rooms Katholieke gemeenschap op Brits gebied. In 1774 keerde Carleton echter naar Quebec terug met de Act of Quebec, de eerste koloniale constitutie die ooit door het Britse Parlement is uitgeroepen. Dergelijke wetten waren voorheen altijd door de Kroon uitgevaardigd. De wet stipuleerde dat het zg. seigneurial systeem zou blijven bestaan, dat de Canadese seigneurs hun titels zouden behouden en dat de land - concessies ook zouden blijven bestaan. Verder werd er in die wet bepaald dat het Franse burgerlijke recht zou worden gehandhaafd. Vrijheid van godsdienst werd gegarandeerd en het recht van tienden en van het heffen van zg. seigneurial dues werd opnieuw ingesteld. Er werd ook voorzien in een speciale eed van trouw voor de Katholieke Canadiens.

De bepalingen in deze Act of Quebec viel weinig in de smaak van de Engelse kolonieën, maar de Britten probeerden toch bevriend te raken met hun nieuwe Frans sprekende landgenoten, omdat zij wel inzagen dat er anders moeilijkheden zouden komen.

De Act of Quebec werd in 1775 van kracht en nog datzelfde jaar bezocht een afgezand van een revolutionnaire groep in Boston de provincie om belangstelling op te wekken voor een voorgesteld continentaal congres in Philadelphia. Men legde echter weinig belangstelling aan de dag.

Gemeenschapsleiders en geestelijkheid in Quebec waren in hun schik met de nieuwe wet, maar op het platteland was men gebelgd over het feit dat het recht van tienden en van het heffen van seigneurial dues hersteld was, nadat zij er gedurende een periode van 16 jaar sinds de val van Quebec van verlost geweest waren.

Tijdens een opstand in de Engelse kolonieën in 1775 bleven de meeste mensen in Quebec neutraal. Een groep, die onder leiding stond van Generaal Richard Montgomery, veroverde Montreal, en trok op naar Quebec, om daar samen te gaan met een tweede leger, dat geleid werd door Generaal Benedict Arnold. Onder de troepen die Quebec verdedigden bevonden zich ook Canadese vrijwilligers. Op Nieuwjaarsavond bestormden de Amerikanen de stad tijdens een hevige sneeuwstorm. De verdedigers waren echter bijmachte om de aanval af te weren. Montgomery sneuvelde ter plaatse en op de plaats waar hij overleed, onder aan de klippen van Quebec, bevindt zich thans een monument te zijner ere.

Het feit dat de kleine gemeenschap kans zag zich te verweren tegen aanvallen van een veel machtiger Amerikaans leger bewees dat het mogelijk was een eigen gemeenschap te vestigen en te beschermen. Het was trouwens niet de laatste keer dat men zich moest keren tegen Amerikaanse continentalisten.

Inwoners van B.C. delen in de rijkdommen van de provincie

door Alyn Edwards, Westerse Correspondent, Canadian Scene.

De onderneming die aan inwoners van British Columbia gratis aandelen aanbood in de B.C. Resources Investment Corporation wordt als een geweldig succes beschouwd. Alle inwoners kwamen in aanmerking om 5 aandelen aan te vragen in de Corporatie die aan de provincie toebehoort, tot aan 15 juni, en 1.3 miljoen mensen hebben dat ook gedaan.

Men kon ook blokken aandelen kopen tot een totaal van 5000 aandelen, voor $6.00 per stuk. De verkoop van 69 miljoen aandelen is de grootste transactie in aandelen in een publieke aanbieding in de geschiedenis van Canada. Hij toont het enorme vertrouwen aan dat de mensen in British Columbia hebben in de mogelijkheden van de natuurlijke rijkdommen van de provincie.

De verkoop van aandelen heeft $415 miljoen opgebracht, dat gebruikt zal worden om de natuurlijke rijkdommen die het bezit van de regering zijn, tot ontwikkeling te brengen. Nu de inwoners van British Columbia de voornaamste aandeelhouders in de Crown Corporation zijn, zullen zij delen in de financiering, ontwikkeling en winst uit materialen die inderdaad aan de inwoners van de provincie toebehoren.

De British Columbia Resources Investment Corporation is in februari 1978 opgericht. De Corporation heeft aandelen in de houtindustrie, met de productie en verkoop van pulp, hout en plywood, en in energie, met exploratie, ontwikkeling en transport van aardgas en petroleum producten.

De Corporation is de eigenaar van de Canadian Cellulose Company, Kootenay Forest Products en Plateau Mills. Onder hun investeringen in energie bevinden zich een vergunning om te zoeken naar petroleum en aardgas op land in het Noord-Oosten van B.C., en ongeveer 10 procent van de aandelen in Westcoast Transmission Ltd. Op het moment dat deze investeringen overgingen naar de Corporatie, werd hun waarde op meer dan 150 miljoen dollar geschat.

Andere Canadese geldbeleggers zullen binnenkort ook aandelen in de B.C. Resources Corporation kunnen kopen. Men verwacht dat de aandelen op de effectenbeurs tussen de $6.00 en $8.00 zullen kosten.

DE JAARLIJKSE GEMEENTELIJKE VOLKSTELLING BEGINT DE VOLGENDE WEEK

De jaarlijkse gemeentelijke volkstelling zal beginnen op dinsdag, 4 september 1979. Gedurende deze maand zal een teller, die een geldige identiteitskaart draagt bij u aanbellen om in een paar minuten enkele basis informaties af te checken:

- De vaststelling van de schoolbelasting tussen openbaar en R.K. onderwijs
- De verdeling van provinciale vergunningen aan plaatselijke besturen om plaatselijke belastingen te verlagen.
- de voorbereidingen voor de jury-lijst; en
- bevolkingsinformatie dat nodig is voor gemeentelijke programma's.

De teller moet informatie hebben zoals naam, leeftijd, huurder of eigenaar van woning, schoolbijdrage en de verblijfplaats van alle leden van het gezin. Als de teller u bezoekt, check dan alstublieft of de informatie op het teller's formulier juist is. Zo niet, maak de nodige veranderingen en controleer ze daarna. Als u niet thuis bent zal men een Notice voor u achterlaten. Indien er veranderingen nodig zijn breng ze aan en post de Enumeration envelop zo spoedig mogelijk in de reeds geadresseerde en van porto voorziene envelop, vergezeld van de Notice.
Voor alle verdere informatie kunt u contact opnemen met het plaatselijke belastingkantoor.

Ministry of Revenue
Ontario

de levensgeschiedenis van Pieter Vermeulen 63

door Gé Verhoog

Gemeente Velsen ©

Zomers komen ze langs een huis, waar schoolkinderen een bloem vol pitten krijgen: een zonnebloem, die rijp is; tijdens de wandeling pikken ze de pitten eruit en eten deze op na het nauwkeurig pellen ervan.

De jongens gokken graag en het gebeurt, dat ze de tijd vergeten; ze maken een kuiltje in het zand en hebben enige dobbelstenen; ademloos zien de meisjes toe, hoe de jongens echte centen hebben en deze vergokken; maar ze komen te laat op school en moeten zeggen wat hiervan de oorzaak is. Dan blijkt, dat de jongens dit spel van anderen hebben afgekeken en het gewonnen geld met veel bravoure in een kroeg aan bier opmaken. De meester herkent met diepe afkeer de oude zonden van de Heide en maakt hier snel een einde aan.

De meisjes vinden het geschikt, dat de jongen meelopen, die kunnen aan de wachtende schepen zien of het Engelsen zijn die biskwie aan boord hebben of dat het kale zeelui zijn, die alleen maar over de railing kunnen spuwen. Is het een biskwie-kans, dan staan ze op de kanaaldijk met de handen als een toeter aan de mond naar de Engelze matrozen te roepen: "Boy! Hef joe biskwie voor mie?" De matrozen mikken dan grote ronde biscuits naar de wal en het groepje weet alles gretig te vangen. Als ze te laat op school komen, vraagt de meester: "Hebben jullie geen botherhammen meegekregen van thuis?"

"Ja meester, in m'n trommeltje."

"Laat die matrozen dan maar zelf hun biscuit opeten, dan zijn jullie op tijd in de klas."

"Meester," roepen anderen, "dat lusten wij ook wel!" Ze roepen verontwaardigd door elkaar. "Wij krijgen nooit!"

"Ach," flapt Jo de Groot eruit, "jij hebt laatst een reep gekregen van drie centen en helemaal alleen opgegeten. M'n moeder vond het zonde van dat dure geld."

"Klikspaan!" valt Janus uit, "jij hebt laatst met een steentje naar me gegooid!"

"Dat was per ongeluk," verweert Jo de Groot zich, verschrikt naar de meester kijkend, "meester, dat heb ik echt niet expres gedaan!"

"Nu," remt de meester, "dat geloof ik, maar jullie zijn allen verschillende keren te laat gekomen en dat moet uit zijn. Allemaal honderd regels op je lei schrijven en morgenochtend aan mij geven."

Verbluft ziet het groepje de meester wegwandelen naar de klas. Regels schrijven voor straf! Dat is niet best als vader de Koning en vader De Groot dit horen.

"Ik weet wat," zegt Aagje de Koning, "m'n vader hoeft niets te merken, we schrijven de regels onderweg als we naar huis gaan en begraven de lei onder het zand, nou, dan graven we die morgen weer op als we naar school gaan."

Zo gebeurt het: ze reppen zich uit school, rennen vlug de weg naar het klaphekje op en beginnen al lopende de regels te schrijven. Jo de Groot is er zo druk mee bezig, dat ze niet merkt hoe Janus om haar heen draait, kennelijk met een vraag bezig. Ineens trekt hij haar hoofd naar zich toe en geeft haar wild en haastig een zoen.

"Lelijkerd" loeit Jo hoogst verontwaardigd, "dit mag je niet!"

Janus komt schoorvoetend dichterbij. "Nou, ik zei vanmorgen klikspaan tegen je en — en — en dat meende ik niet — en —"

"Ha!" joelen de anderen om hen heen, "hij wil 't afzoenen!"

Jo heeft een vuurrood hoofd, boent spinnijdig over haar wang. "Als je 't hart hebt," hijgt ze, "als je weer zo gek doet, nou!"

Janus is kennelijk met de zaak verlegen; hij zoekt in zijn broekzak. "Hier heb je een halve cent," zegt hij gul, "ben je dan niet meer razend?"

Als bij toverslag is Jo tam: "Een halve cent?" herhaalt ze ademloos, "mag ik die hebben?"

"Hier, pak an," Janus duwt het muntje in haar handen, "en nou niet meer zeuren."

"Meid, je regels," herinnert Stien de Koning ineens, wat Jo de Groot weer tot haar positieven brengt en even later lopen allen weer gedwee hun leien te beschrijven, als had Jo nooit haar eerste aanbidder gehad.

De honderd regels komen klaar, ondanks de verleiding van passerende hondekarren, waar ze wel eens met mee mogen rijden; stel je voor, als ze nu gauw thuis waren. Vader de Koning houdt niet van strafregels en vader de Groot vindt, dat de roede het bewijs van ouderliefde is en tenslotte heeft de meester altijd gelijk en die apen van jongens moeten het niet wagen bij de meester strafwerk op te lopen.

Ze stoppen hun leien onder het zand, de meisjes tellen de lantaarnpalen om morgen alles weer terug te vinden. De meester ziet de volgende morgen een schuldbewust groepje leerlingen voor zich staan met ontoonbare strafregels, hij ziet de vergane bravoure, het kinderlijke, dat er nog zo diep in zit ...

"Hm," humt de meester, "nu, dat is alles wel fraai, maar allah, jullie hebben er zand over gedaan en mij eerlijk alles verteld, ik doe er dan ook maar zand over, maar denk aan de regels: op tijd in school zijn."

Toch is er een straf: niemand van het groepje laatkomers mag deze dag sigaren halen voor de meester. De jongste van IJda en Hannes, die door het dichtbij wonen bij de school geen deel uitmaakt van de tippelaars, mag de sigaren halen voor de meester bij de winkel van Ten Broeke: "Haal jij eens sigaren voor me, hier is een kwartje, dus ik krijg dertien sigaren van je."

Een boodschap doen is een grote eer en dit begrijpt de meester nu weer niet. Hij vindt het erger, dat de boodschapster met twaalf sigaren terugkeert: "Meester, de sigaren zijn duurder geworden, ze kosten nou twaalf voor vier-en-twintig cent."

"Jonge, jonge," bromt de meester, "ik zal nog moeten stoppen met roken, het wordt steeds duurder."

Maar overbluft is de meester werkelijk, als op dertig April, zijn verjaardag, de klas hem een doosje sigaren aanbiedt ...

De kinderen die tussen de middag overblijven, amuseren zich uitstekend in de houten bouwval; achter de lokalen is het windhok met een groot raam, dat weliswaar gedeeltelijk aan het verzakken is en met een bezemsteel van Naatje Bleekpoeier in de verzakking wordt tegengehouden, maar de jongens spelen paard en wagen en de meisjes zijn koetsiers; ze willen doen zoals de freules Del Court en Van Tuyll, die in een licht wagentje op twee wielen en vaak een grappig ezeltje ervoor, de Heide bezoeken met giften en gaven voor zieken en noodlijdende bewoners.

"Jullie zijn goeie ezels," schatert Stien tegen de jongens, maar daar nemen ze geducht wraak over: even schudden met de gordijnen en de oorkruipers rollen als volksstammen naar

De Duitse bezetting heeft in Ymuiden in de oorlog 1940-1945 grondig verwoest. Dit is nu weer opnieuw opgebouwd, maar veel is verloren gegaan. (foto: Gemeentearchief Velsen)

beneden, wat een ijselijk gegil van de meisjes veroorzaakt. Om die wichten hun mond te doen houden, vegen de jongens de vloer aan met de heibezem, zo is de vloer ook meteen weer netjes.

Aagje gluurt tersluiks in haar broodtrommeltje: ze kent een afschuwelijke angst: dat een oorkruiper in haar trommeltje zou zijn gekropen — ze moet er niet aan denken. Is het niet een keer gebeurd, dat Jo de Groot eens wilde kijken, hoe het met de boon in haar sponsedoos stond, of die al wortels kreeg en een afschuwelijke oorkruiper uit de spons kroop? De meester moest erbij komen om het monster te verslaan.

De school heeft meer van dergelijke griezeligheden en graag zouden ze Naatje willen vragen toch vooral die beesten uit de gordijnen te vangen maar ze hebben Naatje te vaak geplaagd door de emmer water in de gang om te wippen, ze durven haar niets te vragen op het gebied van oorkruipers.

"Geef es effe een pijpie krijt," tiert Naatje als ze weer een emmer water hebben omgekieperd, "za'k jullie namen op 't bord skrijve!"

Dat is altijd gevaarlijk, want niemand weet of Naatje kan schrijven of niet.

Aagje heeft haar brood op de kachel gelegd in de winter en het prompt vergeten; ze ziet de ramp als de schraal gesmeerde boter gesmolten is en de meester binnenkomt: "Wie heeft dat gedaan?"

"Zal je dat nooit weer doen, Aagje de Koning?" De klank van die stem — oei!

"Nee meester."

Dan moet de meester de jongens weer weghalen van de regenput, die naast de school staat; ze hebben dorst dus drinken ze zoals ze zichzelf geleerd hebben: uit de bast van een cocosnoot en dan met een scheve mond, anders slik je alle rode wurmpjes in, die in het water van de regenton plegen rond te darteien.

"Jongens," zegt de meester dan, "laat die dieren zwemmen en vraag Naatje om schoon water."

Meester Taanman reageert anders; het gezicht dat hij trekt is onnavolgbaar van afgrijzen; hoe de jongens ook proberen, zo'n gezicht trekken kunnen ze niet.

"Kinderen, het is fataal voor jullie gezondheid," zegt meester Taanman altijd, maar wie snapt nu zoiets?

Zo vinden de leerlingen de school te verdragen, maar de vrije Woensdagmiddagen zijn stukken plezieriger. Dan spelen ze op de Koekkoek, een stuk onbebouwde grond achter de Stationsweg met grote stukken zand, waar de jongens kunnen hoepelen en de meisjes touwtje springen. Touw en een hoepel zijn voorwerpen, die altijd wel te vinden zijn bij de haven.

"'t Veld van Gerritsen is vrij," melden de jongens op een keer, "dat is korter lopen naar school!"

Het is een ontdekking; Gerritsen woont aan het einde van de Kalverstraat en daarover te mogen lopen betekent een uithoek naar het klaphek aan de kanaaldijk laten liggen.

Twee moeilijkheden zijn eraan verbonden: ze zien elke dag de barak voor besmettelijke ziekten die in de buurt van het stuk land "De Kikvorsch" staat, de eigenaar van de barak is goed bekend, want hij komt op bepaalde tijden de school weer eens schoonspuiten met zijn spuit vol lysol. De tweede narigheid is de boerderij, die ze langs moeten en waar op de wei een groot aantal koeien staat te suffen, maar die juist wakker schijnen te worden als het groepje naar of van school gaat.

Jo de Groot krijgt vaak een wortel mee naar school; ze heeft de zenuwen als ze de boerderij naderen. "Jo," zeggen de jongens, "weg die wortel, daar heb je de drie koninkies. Zo hebben zij de boerderij genoemd en niemand kan zeggen, waar die naam vandaan komt, maar de Heide noemt het zo en dat is dan meteen vast. Misschien omdat twee broers en hun zuster deze boerderij beheren.

Als de schoolkinderen achter langs komen, stopt Jo haastig de wortel onder haar schort: de jongens weten dat er een stier onder het vee is en die kan een rode en orange-rode kleur niet uitstaan.

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CALVINIST CONTACT
99 NIAGARA STREET
ST. CATHARINES, ONT. L2R 4L3

NOTES OF THANKS

KEEN: During the recent bereavement of the passing away of our dear father and grandfather, Klaas Keen, we sincerely like to thank all friends for their concern shown to us in the past.
The Keen family

VANDERVEEN: We wish to thank our children, grandchildren, relatives and friends who helped to make our 45th Wedding Anniversary such a wonderful day. Also thanks for the many cards, gifts, flowers and best wishes, and above all we thank our God for all the blessings and giving us so many years together and pray that he will guide us in the years to come.
Mr. and Mrs. L. vanderVeen, 2 - 310 Brookmere Rd. S.W., Calgary, Alberta T2W 2T7.

BIRTHS

ABMA: We, Fred and Joan give thanks to God for blessing us with the birth of our first child, JACQUELINE JOANNE, born August 6, 1979. She is the first grandchild for Mr. and Mrs. E. Kamminga of St. Catharines, Ont. and the twelfth for Mrs. K. Abma of Edmonton, Alta.
Address: Box 173, Evergreen Mobile Park, Edmonton, Alta. T5B 4M2.

OUSSOREN: Praise and thanks be to God for another one of his covenant children. Keith and Fran announce the birth of a son, AARON JACOB, on August 10, 1979; a brother to Jeffrey, Jennifer, and Lori. Sixteenth grandchild for Pake and Beppe Hamstra of Bradford, Ont. and twelfth grandchild for Oma and Opa Oussoren of Toronto, Ont.
P.O. Box 1356, Bedford, Que.

PLANTINGA: "For the Lord is good; his steadfast love endures forever, and his faithfulness to all generations" Psalm 100:5.
Ed and Eileen are grateful to Jahweh for his covenant promises and his precious gift of a son, PHILIP EDWIN, born August 9, 1979. A brother for Rebecca, fourth grandchild for Mr. and Mrs. Ph. Altena of Mt. Hope, and ninth grandchild for Mrs. A. Plantinga of St. Catharines.
Box 294, 6 First St., Vineland Ontario L0R 2C0.

RENSINK: Hank and Fransina thank the Lord for the safe arrival of their second child, HEATHER RENEE, 7 lbs. 8 oz. on August 10, 1979. A sister for Rachel. Proud grandparents are Mr. and Mrs. H. Roffel, Glen-Williams, Ont. and Mrs. D. Rensink of Picton, Ont. Georgetown, Ont.

VANDERKOOY: With great joy and thankfulness to God, Jack and Margaret welcome with love their newborn son, TIMOTHY DAVID. Born August 9, 1979, weighing 6 lbs. 13 oz. A brother for Steven. Eighth grandchild for Mr. and Mrs. John VanderBoom of Toronto and twenty-seventh grandchild for Mr. and Mrs. James VanderKooy of Simcoe.
R.R. #5, Simcoe, Ont. N3Y 4K4.

BIRTHS

SCHOONDERWOERD: With thankfulness to our Lord and Saviour we adopted another baby boy, MATTHEW PETER, a brother for Christopher and Marrianne.
Dr. and Mrs. M. Schoonderwoerd, Athabasca, Alberta.

VEENENDAAL: With joy and thankfulness to God, we wish to announce the birth of our daughter, CHERIE LYNN, born August 17, 1979. A sister to Jenny, Evert, Gerard and Joanne. Grateful parents are Gilbert and Grace Veenendaal, St. Catharines, Ont.

VRIEZEMA: We are thankful to our gracious Lord for his precious gift — a daughter — born August 8, 1979, whom we have named CANDACE FAYE. Delighted grandparents, each for the first time are Mr. and Mrs. H. Vriezema of Ancaster and Mr. and Mrs. H. De Jong of Burlington.
Henry and Marianne Vriezema, 1147 Midland Ave. #24, Scarborough, Ont. M1K 4H2.

MARRIAGES

BOER-POORT: Mr. and Mrs. Tony Boer of Wyoming, Ont. are happy to announce the marriage of their daughter EDITH-ANN to HARRY POORT son of Mr. and Mrs. Peter Poort of Wyoming, Ont. The ceremony will take place, D.V., on Saturday, September 8, 1979 at 4:00 p.m. in the Chr. Ref. Church, Wyoming, Ont. Rev. Wm. Renkema officiating.
Future address: 550 Huron Street, Wyoming, Ont.

DE KOK-VAN DER MUNNIK: Mr. and Mrs. John de Kok of Grimsby are pleased to announce the forthcoming marriage of their daughter, MARY J. to HERMAN T., son of Mr. and Mrs. H. van der Munnik of Hamilton. The wedding will take place, the Lord willing, on Saturday, September 8, 1979 at 3:30 p.m. in the Fruitland Chr. Ref. Church. Rev. M.G. Contant of Ancaster officiating.
Future address: 11 Willow Ave., Cambridge, Ont.

FABER-VERSTEEG: Mr. and Mrs. John Faber of Strathroy and Mr. and Mrs. Tom Versteeg of St. Thomas are pleased to announce the forthcoming marriage of their children, ANITA to GLENN. The happy occasion will take place, D.V., on September 15, 1979 at 3:30 p.m. in the East Chr. Ref. Church of Strathroy, with the Pastor Johan D. Tangelder officiating.
Future address: 157 Adelaide St., Strathroy, Ont.

KRAAL-DEEN: Mr. and Mrs. Ben Kraal of Moorefield, Ont., are happy to announce the forthcoming marriage of their youngest daughter, YVONNE-ARLENE to JOHN-DEEN, son of Mr. and Mrs. Frank Deen of Drayton, Ont. The wedding will take place on September 7, 1979, D.V., at 7 p.m. in the Chr. Ref. Church of Drayton. Rev. D. Velthuizen officiating.
Future address: R.R. 2, Drayton.

PEGELS-POSTMA: Mr. and Mrs. Andy Pegels of Welland, Ont., are pleased to announce the forthcoming marriage of their daughter, DIANE to TED, son of Mr. and Mrs. Fred Postma of Welland, Ont. The wedding ceremony will take place, the Lord willing, on September, 22, 1979, at 4:30 p.m. in the Welland Junction Chr. Ref. Church. Rev. John Posturna officiating.
Future address: 407 Niagara St., Apt. 2, Welland, Ont.

Share your news with the C.C. family

MARRIAGES

TILSTRA-VOS: Mr. and Mrs. Sam Tilstra of R.R. #2, Norval, Ont., are pleased to announce the forthcoming marriage of their children, DIANE to JACOB GEORGE VOS, son of Mr. and Mrs. George Vos of Acton. The wedding ceremony will take place, the Lord willing, on Saturday, September 15, 1979, at 5:00 p.m. in the Second Chr. Ref. Church of Brampton, Ont., Rev. J. Cooper officiating.
Future address: 40 Maria St., #406, Acton, Ont. L7J 2C7.

VANDERMEULEN-SLAGER: Mr. and Mrs. Charles van der Meulen of R.R. 1, Cambridge, Ont. are happy to announce the forthcoming marriage of their daughter, PAULINE MARGARET to MR. PETER D. SLAGER son of Mr. and Mrs. Ivan Slager of R.R. 6, Woodstock, Ont. The ceremony will take place, D.V., at the Maranatha Chr. Ref. Church in Cambridge, on September 14, 1979, at 7:00 p.m. Rev. H.J. Bout officiating.
Future address: 560 Princess St., Woodstock, Ont.

VEENHOF-DROPPERT: "Draw near to God and he will draw near to you" James 4:8.
With joy and gratitude to God, Mr. and Mrs. William Veenhof of St. Catharines, Ont. and Mr. and Mrs. Paul Droppert of St. Anns, Ont., are pleased to announce the marriage of their children, DIANE and PAUL JOHN. This ceremony of love will take place on September 8, 1979 at 1:00 p.m. in the Maranatha Chr. Ref. Church, St. Catharines, Ont. Rev. H.R. De Boister officiating.
Future address: 1017 Plains Rd. E., Burlington, Ont. L7R 3X5 (416) 637-2136.

ANNIVERSARIES

With joy and thanksgiving to the Lord, we hope to celebrate the 25th Wedding Anniversary of our parents,

TONY and HENNY
MIDDAG (nee Kranenborg)

on September 10, 1979. We pray that they may experience God's blessings on this occasion and in the years to come.
Their children:
Butch & Ina
John & Kim
John & Shirley
Allen
Patricia
An open house will be held in their home, Saturday, September 15, 1979, from 2:00 p.m. — 5:00 p.m. 5128 58 - A St. Cresent, Lacombe, Alta. T0C 1S0.

Hengelo (OV.) Brockville, Ont.
1929 1979

Sept. 5

With thankfulness to the Lord, we hope to celebrate the 50th Wedding Anniversary with our parents and grandparents,

MR. and MRS. GERRIT RUYF
(nee J. Nieuwenhuis)

on September 5, 1979.
That the Lord may bless them, and continue to take care of them in the years to come, is the wish of their children and grandchildren.
Ralph & Wilma Euverman; and 4 children — Ottawa, Ont.
Gerry & Helen Ruyf; and 2 children — Stoney Creek, Ont.
Herman & Dickie Aaftink; and 4 children — Calgary, Alta.
Felix & Elly Boer; and 2 children — Brockville, Ont.
Bob & Joyce Van der Velde; and 4 children — Port Hope, Ont.
A reception will be held on Saturday, Sept. 8, 1979, from 2 - 5 p.m. in the basement of the Bethel Chr. Ref. Church, Brockville, Ont.

ANNIVERSARIES

1939 1979
Huizen (PH) Brampton, Ont.
It is with joy in our hearts and thanksgiving to our Lord, that on September 11, 1979, we hope to celebrate the 40th Wedding Anniversary of our parents,

GERARDUS and MARIA A.
TEEUWISSEN (nee van Kooij)

It is our prayer that God will continue to bless and keep them in his care for each other and for us in the years ahead.
With love:
Cindy & Walter — Mississauga
Eef — Toronto
Gerard & Bonnie — Georgetown
Janne & Steve — Toronto
Rita — Toronto
Henk & Klaasje — Brampton
and grandchildren.
Open house will be held on September, 15, 1979, 3:00 - 5:00 p.m. in Huttonville Public School, Embletor St., Huttenville.
Home address: R.R. #4, Brampton, Ont. L6T 3S1.

1949 1979
Hengelo Cornwall

September 1

JAN TEN BRINKE
and
HERMANNA GERTRUIDA
(nee Wiessink)

Psalm 23.
On September 1, 1979, we hope to celebrate with our parents, their 35th Wedding Anniversary. We thank the Lord for giving them these years together, and pray that he will continue to be with them in the years to come.
With love from their chidren and grandchildren,
Lydia & Mike Van Dyke; Trudy, Michael, John — Maitland, Ont.
Gerry & Margaret Ten Brinke; Rueben — Cornwall, Ont.
Home address: R.R. #1, Williamstown, Ont. K0C 2J0.

1954 1979
On September 17, 1979, we hope, the Lord willing, to celebrate with our parents,

JOHN H. and RIA
VAN STAALDUINEN
(nee Gerritsen)

their 25th Wedding Anniversary. We pray that the Lord will continue to guide and bless them and keep them in his care for the coming years.
Congratulations and love from your children:
Hilda & George (engaged)
Marion
Sandra
David
Friends and acquaintances are invited to an Open House from 8 - 10 p.m. on September 17, 1979 in the Fellowship Hall of the Mountainview Chr. Ref. Church in Grimsby.
Home address: 364 Book Rd. N., Grimsby, Ont. L3M 2M6.

1929 1979
Aarlanderveen Taber
Netherlands Alberta

August 29

On Wednesday, August 29, 1979, we hope to celebrate with our parents,

CORNELES WESTERHOUD and
CORNELIA WESTERHOUD
(nee Boon)

their 50th Wedding Anniversary. We thank the Lord for giving them these happy years together and we pray that he will continue to care for them in the years to come.
Tim & Clara Westerhoud
Carl & Hilda Westerhoud
Tony & Peggie Westerhoud
18 grandchildren and 2 great-grandchildren.
Home address: Taber, Box 825, Alberta T0K 2G0.

ANNIVERSARIES

On September 11, 1979 we hope, the Lord willing, to celebrate the 25th Wedding Anniversary of our parents and grandparents,

EVERT and KLAZINA SIKKEMA
(nee Geerlinks)

We thank God for the years he has given them and pray that he may continue to bless them in the years ahead.
John Sikkema
Shirley & Rick De Zoete; Charlene, Michael
Diane Sikkema
Home address: 7 McLaughlin Rd. N., Brampton, Ont.

OBITUARIES

"Mijn genade is u genoeg want mijn kracht wordt in zwakheid volbracht." 2 Cor. 12:9
Op vrijdag, 24 augustus 1979 nam de Here tot zich, voor ons nog onverwachts, in zijn 73e jaar, onze lieve man, vader en grootvader

ALBERTUS GILS

innig geliefde man van Alberdina Oosting
en vader van
Alie & Simon Van Dyken — Stoney Creek, Ont.
Liz Geerlinks — Beamsville, Ont.
Bertha & Ben Vermeer — Lowbanks, Ont.
Helen & Mike Deer — Brampton
De begrafenis heeft plaats gevonden op 28 augustus 1979 vanuit de Christ. Reformed Church te Fruitland. De dienst werd geleid door Rev. H. Vander Plaat.
Stoney Creek, Ont., 23 Mountain Ave. S.

On August 24, 1979 our loving grandfather

ALBERTUS GILS

has gone to rest. God took him home. For us he did his very best. His love was true, his heart was kind. A better opa no one could ever find.
His loving grandchildren:
Bill & Sue, Diane & Ralph, Margaret, Albert — Stoney Creek
Harv & Diane, Donna, Cheryl — Beamsville
Jane, Denise & Mark, Albert — Lowbanks
Michael, Laura — Brampton

Romans 8:37, "No, in all these things we are more than conquerors through him who loved us."
On Monday, Aug. 13, 1979, after a lengthy illness, the Lord took home our dear daughter-and-sister-in-law and aunt

ANNE KASTELEIN (nee Vroom)

Beloved wife of John and dear mother of Terry, Christie, Bonnie & Michael.
We thank the Lord for her courage
Mrs. B.A. Kastelein
Adri & Lies Kastelein
Max & Helen Kastelein
Ann & Kees van Driel
Dick & Clara Kastelein
Cor & Oliena Kastelein
Dianne & Herman Praamsma
Bill & Debbie Kastelein
Jack Kastelein
Harry Kastelein
nieces & nephews.

On August 18, 1979, the Lord called unto himself, at the age of 72, my beloved friend and companion of almost 37 years,

GEERTJE WIELENGA

Although I will miss her greatly, each day anew, I'll rejoice in the knowledge that she now sings in heaven to the glory of her Saviour.
Holy, Holy, Holy!
Lord God Almighty!
Early in the morning our song shall rise to thee;
Holy, Holy, Holy!
Merciful and mighty!
God in three persons, blessed Trinity!
Miss H. Kastelein, 383 Boler Road, London, Ontario M6K 2K8.

Classified Advertising

OBITUARIES

After much suffering, which she bore so courageously, it pleased our heavenly Father to take unto himself, on August 18, 1979, our beloved sister, sister-in-law, aunt, great-aunt and cousin,

GEERTJE WIELENGA

A. Van Wieren-Wielenga — Hensall, Ont.
G. Poortinga — Hensall, Ont.
Herman & Jane VanWieren — Hensall, Ont.
Klaas & Rita Van Wieren — Hensall, Ont.
Bill & Betty VanWieren — London, Ont.
Bertha & Richard Fennema — Schefield, Ont.
Irene & Pete Zwart — Hensall, Ont.
Wilma & Bruno Lunenborg — London, Ont.
and their families.
Funeral service was held on August 20, 1979, in the First Chr. Ref. Church, London, Ont. Rev. Dirk Hart officiating. Interim in Mt. Pleasant cemetary.

The Jongeren van Vroeger society in London, Ont. lovingly remembers,

GEERTJE WIELINGA

who entered eternal rest and praise August 18, 1979. We will always be encouraged by her dedication, faithfulness and love for the Lord shown as a member of our society for many years. May the Lord especially comfort her companion Miss Riek Kastelein.
Rev. G.J. Hoytema, President
Mr. J. Stelpstra, Secretary

On August 8, 1979, the Lord took home his child and our dear daughter-in-law, sister-in-law and aunt,

TRUUS REGNERUS
(nee Van den Berg)

at the age of 52.
"Behold, I have graven thee upon the palms of my hands" (Isaiah 49:16).
May the Lord comfort her husband Tinus and family.
Mrs. A. Regnerus — Dundas, Ont.
Ann & Peter Vanschepen — Dundas, Ont.
Bob & Edith Regnerus — Smithville, Ont.
Sam & Alyce Regnerus — Hudsonville, Mich.
Louie & Jane Regnerus — Grimsby, Ont.
Mary & Bill Mantel — Waterdown, Ont.
Andy & Diane Regnerus — Millgrove, Ont.
George & Thea Regnerus — Caledonia, Ont.
Nephews and Nieces.
Funeral services were held on August 13, 1979, in Lelystad, The Netherlands.

ACCOMMODATION

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Andy Elgersma
Representative of
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416-560-3111 or
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140 Centennial Parkway North,
Hamilton, Ont.

EMPLOY. WANTED

Employment and accommodation wanted in Alberta for 2 young women, preferably within one hundred miles of the B.C. border. Contact **before** Sept. 15, Alice 416-934-0189 or write 420 Geneva St., St. Catharines, Ont. L2N 2H1.

FOR RENT

Free: 1 bedroom private apartment for lady, or couple willing to look after elderly Dutch lady in Central Kitchener. Phone collect: St. Catharines, 416-935-5370 or Kitchener, 519-699-4161.

PERSONAL

Een gepensioneerd christelijk weduwnaar zoekt langs deze weg een Hollandse christelijke dame als huishoudster, en voor gezalschap, om samen nog gezellig te leven. Huwlijk is niet uitgesloten. Liefst tussen de vijftig en zestig jaar. Gaat zelf naar de Christ. Reformed Church en geniet nog een goede gezondheid. Brieven, liefst met foto, die op erewoord geheim worden gehouden kunt u zenden naar no. 4444 van Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Een Christelijke weduwe, 52 jaar, zou graag in kennis komen met een persoon tussen 50 en 55 jaar. Ik ga naar de Chr. Ref. Church. De reden is om gezellig samen te wonen. Brieven worden met erewoord geheim gehouden. Liefst brieven met foto. Schrijf naar Box #4442, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

MINISTERS NEEDED

Lethbridge: The Maranatha CRC of Lethbridge, Alta., is presently without a pastor. Ministers who are interested or who would like more information about our church, please write. No obligation or commitment to our church would be inclined by our response. Contact: Bill De Jager, clerk, 831 12th St. N., Lethbridge, Alta P1H 2H5 or phone: 403-327-3957.

TEACHERS NEEDED

Thunder Bay: Due to future family blessings to be received the Thunder Bay Christian School will have a teaching position vacancy for grade 3 and 4. The applicant should be available to start no later than November 15, 1979. Send inquiries and resume to: Mr. H. Kamphof, Secretary of the Board, R.R. 11, Thunder Bay, Ont. P7B 5E2. Telephone: 807-345-0773.

MISC.

TILLSONBURG: for **job and business opportunities,** look in the **Tillsonburg** area. A hearty welcome awaits you at the Tillsonburg Christian Reformed Church. Services: 9:00 a.m. and 2:30 p.m. in the St. Andrews Presbyterian Church, corner Bidwell and Brock. Rev. C. Pool — 519-842-3132.

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Investment Opportunity
12-plex appartment for sale in the downtown section of Owen Sound. Solid 3 storey older building in good condition. Asking price $109,995.00 with $25,000 down payment. For further information call Geodina Hills 1-519-376-9042.

REAL ESTATE

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13,000 cage layers, basic quota. Nearly new barn with stairstep cages. Second barn for livestock. 125 acres choice crop land. 14 room home situated in Perth county. (Gord Gray)

18,000 cage layers, basic quota. Barns for 600 feeder hogs. 100 acres land all systematically tiledrained. Large brick home, suitable for two families. All buildings in top condition. This is one of the best farms in Huron County. (Gord Gray)

38,000 cage layers, basic quota. Fully automatic, nearly new cages and equipment. 80 acres land. Good 3 bedroom home. Reasonable down payment. Owner hold mortgage. (Keith Miller)

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Please apply before September 30, 1979
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Trinity College offers course for church leaders

Designed to serve the special needs of deacons, elders, and ministers, a new theology course will be offered in the fall semester at Trinity Christian College, Palos Heights, Illinois.

Dr. Derke Bergsma, of Trinity's theology department, announced that the course, "The ministry of the church through its offices," will be taught by Rev. Harry Arnold.

The course will examine the Biblical and historical nature of these offices in the Reformed tradition. Specifically, the focus will be on the authority and responsibility of elders and deacons in relation to youth instruction, family visiting, burden sharing, discipline, diaconal projects, community witness, missions, etc.

Bergsma stresses the need for such a course, both for students in under-graduate theology programs, and for office-bearers in the churches. "The course will service the leadership from area churches with valuable learning to equip them better for that calling," he said.

Arnold, pastor of the First Lansing Christian Reformed Church, has a Master's degree in theology. His post graduate study included examination of the nature of office in the Reformed tradition. His publications include a 24-month series of articles on that subject, printed in Outlook magazine.

It is expected that guest lecturers, representing various denominational agencies, will augment the more theoretical studies.

Those taking the course may receive regular academic credit or attend as auditors.

RES news exchange

Neither rain nor sleet...

Missionary Merle Den Bleyker reports on a visit from Puerto Rico to the Dominican Republic. There are now three groups meeting there. When traveling to these remote groups, Rev. Den Bleyker had to cross a rain-swollen river. Water came to within two inches of the windows of his vehicle.

A billion Chinese

A United States director of the population office estimated the population of China as 907 million at the end of last year. China itself now estimates it has 960 million people. A new census is being planned, the first in more than 20 years. The final total may be over one billion.

SHALOM MANOR
GRIMSBY, ONTARIO

(Rusthuis van de C.R.Churches in Classis Hamilton)

Elke dag bijna ontvangen we nieuwe aanmeldingen. We hebben nog een klein aantal kamers open voor oudere mensen die VERZORGING en LICHTE VERPLEGING nodig hebben.
Schrijf voor inlichtingen aan de administrator Mr. J. Kamphuis, Shalom Manor, 112 Bartlett Ave., Grimsby, Ont. L3M 4N5 Phone: 416-945-9808

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CJVB
thans in het achtste jaar met het dagelijkse programma in de Nederlandse taal.

Jan van Bruchem brengt U de "Dutch Touch" elke morgen van 10 - 11 uur.

's Zaterdags speelt Fred van Hamersveld verzoeknummers op de piano en op het electronische orgel.

's Zondagsavonds van 8.30 — 9 uur 'Te Deum Laudamus'

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ANNOUNCEMENT

PAUL DROPPERT, TAX CONSULTANT AND PAUL J. GLASBERGEN, R.I.A.
(Registered Industrial Accountant)
will commence business in partnership on September 1, 1979
The firm name will be known as:
Droppert & Glasbergen
Income Tax & Accounting Services

We will have an open house at our new location on Friday, September 14, 2 p.m. - 10 p.m. and Saturday, September 15, 10 a.m. - 5 p.m.

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"The Place of Women in the Bible," written by Rev. Verlyn Verbrugge, pastor in the CRC, is excellent material for individual and group study. The six lessons (God and creation, fall and redemption, marriage, women in God's service, Jesus and women, Paul and women) are very helpful as the CRC considers the role of women in today's church. $1.50 for sample copy ($2 Canadian); quantity discounts. Distributed by the Committee for Women in the CRC. Write to Women and Bible Book, c/o Ellen Bruinsma, 1011 Applewood Drive NE, Grand Rapids, MI. 49505. Phone (616) 459-2813 or 456-1813.

The Christian Reformed Student Club
at
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WELCOMES YOU

If you plan to be in Kingston for studies at Queen's, St. Laurence College, or RMC, we invite you to share our campus activities. Join us for a luncheon-social on Sept. 16 after the a.m. worship service. For transportation to and from church, call
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ALL UNIVERSITY AND COLLEGE STUDENTS
continuing or beginning to study in
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and the
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Students with their parents and other relations
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special worship service
to be held in the
First Hamilton Chr. Ref. Church
Sunday, September 9, 1979
at 7:00 p.m.

Fellowship and refreshments after the service

For further information contact:
Chaplain Evert Gritter
388-3287

LET'S PLAY CHESS

Editor: Pete Layer

1980 Correspondence Chess

Any reader of *Calvinist Contact* is invited to participate in the 1980 series starting in the late fall. Please drop me, Pete Layer, a line by Sept. 30 (postmarked) if you would like to participate. Please indicate how many simultaneous games you would like to play in this series. Be sure not to tax yourselves too high.

For those who are not familiar with Correspondence Chess, here are some comments to help you decide if you would like to join in the 1980 Series.

1. Correspondence Chess is played by first class mail.
2. You have 48 hours to reply to your opponent's move, that's 1000 times longer than in a normal game.
3. You are able to play quite a few games at the same time.
4. It is difficult to make obvious mistakes, but that goes for your opponent too. It does happen, so one still has to be cautious.
5. It takes only a few minutes per move and a few postage stamps.
6. Unfinished games are to be judged after 18 months.
7. The type of tournament will be dependent on the number of entries. Usually there are 3 or 4 groups, then finals between the winners of the groups.
8. Results will be published as they become known.
9. There is no obligation to play in the finals if you win in a group.
10. You don't have to be an expert at the game, to join in with the *Calvinist Contact* Correspondence Chess Championship.

CALENDAR OF EVENTS

Sept. 9 At 10:30 a.m. the Waterloo (Ont.) Chr. Ref. Church welcomes all returning and new students in the worship service to be held in the auditorium of Conrad Grebel College, Westmount Rd., Waterloo. Parents are invited as well. After the service you are invited to stay for fellowship and become acquainted with the Ref. community at the Universities of Waterloo.

At 5 p.m. the Guelph (Ont) Chr. Ref. Church invites all Guelph students with their parents to a special worship service in the Guelph Chr. Ref. Church, Water Street, Guelph. After the service supper will be served during a fellowship hour.

Aug. 31-Sept. 3 Dr. Gordon Spykman is scheduled to be main speaker at the B.C. AACS Family Conference. The beautiful grounds of Lakeside Bible Camp on scenic Whidbey Island have been secured. Dr. Spykman will discuss Liberation Theology which has arisen among Christians in South America as their answer to severe economic and social injustices. For information contact: Conference Registrar, Mrs. Margaret Vegt, 907 Fifth Street, New Westminster, B.C., V3L 2Y5, Ph. 521-3930.

Sept. 8 Youth Evangelism Services (YES) conference, 9 a.m. to 6 p.m., in the Chr. Ref. Church, 2630 Inlake Court, Mississauga, Ont. Registration forms available from YES 1008 Bathurst St., Toronto, Ont. M5R 3G7.

Sept. 14 Dr. Nic Wolterstorff of Calvin College will speak on "The Eighties. Does Christian education have a future?" The meeting will be held in the gym of Toronto's Christian High School, Kipling Ave., Woodbridge, Ont. at 8 p.m. Sponsored by Curriculum Development Centre, 229 College St., Toronto.

Sept. 15 The Ontario Christian Reformed Sunday School Teachers' Association will hold its 22nd annual convention in Blyth, Ont., Christian Reformed Church. Speakers are Rev. Louis Tamminga, Aldena Kamp, Peter Berghuis, Arend Kersten. The theme for the day is, "Alive in Christ." For more information write Rosalyn Hodgson, 65 Bythia St., Orangeville, Ont. L9W 2S4.

Sept. 18 Christian Horizons will hold an organizational meeting to form a chapter for the Hamilton area at First Christian Reformed Church, Charlton and Hess, Hamilton at 8 p.m.

Sept. 15 Shalom Manor, the Classis Hamilton home for the aged, in Grimsby, Ont., will be officially opened at 2 p.m. with a ceremony at Mountainview Christian Reformed Church, next door, located on Regional Road 81 at Bartlett Avenue.

Sept. 29 Annual membership meeting of the Reformed Fellowship of Canada, Inc. at the Maranatha Chr. Ref. Church, Cambridge, Ont. at 2:00 p.m. Speaker: Rev. C.A. Schouls of Mitchell, Ont. on the topic: The Doctrine of Atonement.

Sept. 29 Christian Labour Association of Canada — All-Ontario Fall Rally in Toronto District Christian High School, Woodbridge, at 9:00 a.m. Speaker: Dr. Harvey Smit on "Is Japan the Land of the Rising Sun in Industrial Relations?" Rev. Peter Nicolai from Rexdale will give the closing address.

Oct. 12-13 Annual meeting of the CJL Foundation will be held on the evening of October 12 and on October 13.

Professor Beversluis to go on Christian education tours

Calvin College is sponsoring N.H. Beversluis, professor of education, on a speaking tour to fifty-five C.S.I. school communities during the months of September to January. In afternoon seminars and evening public addresses he will discuss basic issues in Christian educational philosophy.

The following is his schedule for September and the first two weeks of October:

Sept. 6, Thursday, **Middletown, PA**; Sept. 10, Monday, **Annapolis, MD**; Sept. 11, Tuesday, **Silver Spring, MD**; Sept. 12, Wednesday, **Dresher, PA**; Sept. 14, Friday, **Sussex, NJ**; Sept. 15, Saturday, **North Haledon, NJ**; Sept. 17, Monday, **Fanwood, NJ**; Sept. 18, Tuesday, **Paterson, NJ**; Sept 18, Tuesday, **North Heledon, NJ**; Sept. 24, Monday, **Wellandport, Ont.**; Sept. 25, Tuesday, **Fruitland, Ont.**; Sept. 26, Wednesday, **Hamilton, Ont.**; Sept. 27, Thursday, **Toronto, Ont.**; Sept. 28, Friday, **Barrie, Ont.**; Oct. 1, Monday, **Bowmanville, Ont.**; Oct. 2, Tuesday, **Listowel, Ont.**; Oct. 3, Wednesday, **London, Ont.**; Oct. 4, Thursday, **London, Ont.**; Oct. 5, Friday, **McBain MI**; Oct. 8, Monday, **Muskegon, MI**; Oct. 9, Tuesday, **Holland, MI**.

Canadian Christian Education Foundation western tour

Peter Loerts, vice-president of the CCEF, and Fred Vander Velde, executive director, will be visiting the following Christian school communities during the next few weeks.

Sept. 17, **Calgary, Alta.**; Sept. 18, **Calgary, Alta.**; Sept. 19, **High River, Granum, Nobleford** and **Lethbridge, Alta.**; Sept. 20, **Lethbridge area**; Sept. 21, **Red Deer, Alta.**; Sept. 22, **Red Deer, Lacombe area**; Sept. 23, **Red Deer**; Sept. 24, **Lacombe** and **Rocky Mountain House**; Sept. 25, **Langley, B.C.**; Sept. 26, **Langley, B.C. area**; Sept. 27, **Abbotsford area**; Sept. 28, **Vancouver, Burnaby** and **Fraser Valley area**; Sept. 29, **Vancouver, B.C.**; Sept. 30, **Vancouver/Burnaby, B.C. area**; Oct. 1, **Smithers/Houston, B.C. area**; Oct. 2, **Smithers, B.C.**

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Sept. 7	Sept. 5	Aug. 31	Aug. 31
Sept. 14	Sept. 12	Sept. 10 noon	Sept. 7 noon
Sept. 21	Sept. 19	Sept. 17 noon	Sept. 14 noon

Books

Counseling

Bear each other's burdens beneficially

Peer Counseling in the Church by Paul M. Miller; published by Herald Press, Scottdale, Pennsylvania, 1979; paperback, 168 pages. Reviewed by Dr. D. Moncrief, Rexdale, Ont.

Peer Counseling in the Church introduces caring persons to the possibility of upgrading the good work they do helping one another through life's hard or happy places. It describes counseling attitude and skills, including the art of making tactful beginnings, responses and interventions. It focuses especially on vocational, premarital and marriage problem counseling.

It's author, Paul M. Miller, is Professor of Practical Theology at Associated Mennonite Biblical Seminaries, Elkhart, Indiana. His Th.D. degree is from the Southern Baptist Theological Seminary. He pastored a congregation for eight years and served as bishop of five congregations for twelve years. He gained further practical experience working in Africa. He has served as Chaplain in three hospitals, and as a consultant and facilitator in many marriage counseling and couples communication groups. He is married and the father of four grown children.

Dr. Miller writes with a loving Christian sensitivity that could only come from years of experience. What he says of counseling shows the wisdom that can only be gained through living out what one tries to put into words. He writes clearly, covering those issues which are important to the majority of peer counselors. What is original in Dr. Miller's work is the gathering together of so much knowledge and wisdom relevant to effective counseling within the framework of a short, easily read book.

I recommend *Peer Counseling in the Church* as a very valuable introductory book for Christians called to help one another through the personal ups and downs of growing to love the Lord. Even those who do not do any counseling with their peers could well improve their personal lives by coming to share and appreciate the fruits of Rev. Miller's years of deep personal experience.

Bible Study

A personal Bible study aid

The Navigator Bible Study Handbook; published by Nav Press, Colorado Springs, Co. 1979; paperback, 108 pages plus 24 pages of tear-out, reproducible masters of Bible-study forms; price: $2.95 (US). Reviewed by Rev. Adrian A. Van Geest, Trenton, Ont.

The systematic study of God's Word by all Christians is to be encouraged. Any responsible "how to" guide deserves our attention. This book teaches seven basic Bible study methods which The Navigators have used successfully for many years. The two units of this handbook are: "The Basics of Bible Study" and "Types of Bible Studies."

The first unit is brief but solid. In a very systematic way it offers many sound principles and guidelines, with only an occasional small question mark to be raised. The larger part of the handbook is devoted to teaching seven basic Bible-study methods. These methods, as they are presented, are very much oriented to changing our personal lives, and not so much to understanding more fully God's redemtive plan as it applies to all of creation. The emphasis on personal benefit is good, but it is too one-sided.

Most of the methods taught can be very useful, even though we may have to modify them somewhat to do greater justice to the full intent of God's revelation. The examples which are given to demonstrate how to use these methods at times reveal the narrowing down of the application to one's personal life. The tendency is a bit heavily towards moralisms. But the methods themselves can be very helpful in coming to a fuller understanding of the Scriptures in their broadest intent.

As long as we have not produced Bible-study handbooks which offer such simple and straightforward methods which are very usable for the average church member, we should be appreciative of such contributions as are offered by The Navigators.

Bible Study

Bible or commentary?

New Testament in Modern Speech by Richard Francis Weymouth; reprinted by Kregel Publications, Grand Rapids, Michigan, 1978. Reviewed by Rev. L. Selles, Hamilton, Ontario.

In 1885 a revision of the *King James Version* of the Bible was published in England as the so-called *Revised Version*. The North American counterpart was released in 1905 as the *Revised Standard Version*.

The idea of revisions of the *King James Bible* did apparently not meet with general approval at that time; for since the beginning of the 20th century a number of new translations, both by individuals and translation committees have also been published. The first one was *The Twentieth Century New Testament, A Translation into Modern English from the Original Greek*, and the latest one is *The New International Version*.

Many other versions fall in between these two, one of them, *The New Testament in Modern Speech*, by Dr. R.F. Weymouth, a classical scholar who taught at University College, England, for many years.

Before translating the New Testament (NT), Dr. Weymouth published a new edition of the Greek text of the NT called *The Resultant Greek Testament*. As the word "resultant" indicates, this edition was based on the majority opinion of 19th century scholars concerning the best text. Dr. Weymouth did not live to see his next project, the translation of this Greek edition. A friend took care of the final editing and publishing. Although it had to battle for acceptance in some doctrinal camps, it was, according to the reprint preface, generally speaking, well received, and as a result went through many reprints.

The present publishers felt it unnecessary to vindicate (justify) a separate "republishing of this Weymouth classic translation. A work which has had such a ministry, such a host of critical acclaim and is a live entity on thousands of library shelves, deserves to be kept available to the public, especially the Christian community."

In spite of this reference to the success story of the book in the past, I wonder whether that fact justifies a reprinting at this time. The "modern" speech of this translation is hardly modern anymore after more than seventy years have passed since its first appearance, and even less so when the author himself wrote in the "Preface" to the first edition that he also used words and phrases which were antiquated but still in use at the time.

But this is not primarily why I question the reprinting. Dr. Weymouth wrote in his first "Preface" that it was not his "ambition to supplant the versions already in general use. His desire has rather been to furnish a succinct and compressed running commentary (not doctrinal) to be used side by side with its elder compeers."

Weymouth did exactly that, as reference to a few texts show. "My ways in Christ" of I Cor. 4:17 becomes "my habits as a Christian teacher." "For the kingdom of God" of I Cor. 4:20 is replaced, without a semblance of translating, by "apostolic authority." "Do you not know that a little leaven leavens the whole lump?" of I Cor. 5:6 becomes, in a clear attempt to interpret "Do you not know that a little yeast corrupts the whole dough?" "Now I write you" of I Cor. 5:11 is rendered by "But what I meant was."

It is a running commentary indeed. But a commentary is something else than a translation. Dr. Weymouth is one of the first scholars who paved the road for all sorts of paraphrasing which leaves us running commentaries but takes the Bible proper from us.

Sociology

The woman in our family

Keep These Things — Ponder Them in Your Heart by Miriam Huffman Rockness; published by Doubleday Canada Ltd., Toronto, Ontario, 1979; clothbound, 209 pages; price: $9.95. Reviewed by Christina Pleizier, Navan, Ontario.

A young mother's everyday experiences are the subject of this warm sensitive book. Miriam Rockness has taken her own daily activities and thoughts as a mother of three small children, and has recounted them, weighed them, and reflected on them. The meanderings of her mind are very personal, and yet they represent the experiences of many mothers in similiar situations.

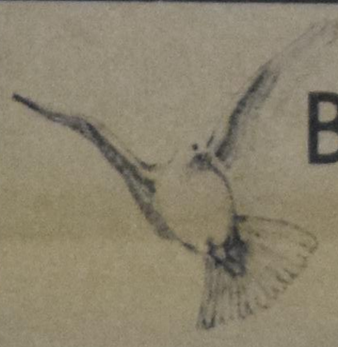
Each day is approached with a search for truth and spiritual growth. Her dependence is on God for guidance through the day and solutions to everyday problems. Memories of her children's antics are held dear, and are stored in her heart for future recollections. Important, too, are the memories of events and people in the past that have helped to shape the present. She opens eyes to see the treasures that one stumbles across in the path of life, and teaches that these also must be stored in one's heart. She tries to come to grips with the complexities of her own life and her own limitations, as well as the shortcomings and needs of those around her. She writes with the confidence of knowing Christ's presence in her heart and in her home.

This book is reminiscent of Edith Schaeffer's *What is a Family?* Both authors have taken seemingly unimportant things in life and have given them real meaning because these form the stuff that life is made of. Both are acutely aware that being a wife and mother are responsibilities not to be taken lightly. Both are dynamic Christian women.

Mothers and mothers-to-be will appreciate reading *Keep These Things*, for they will most likely identify with the author and learn from her insights. The beauty is that Mrs. Rockness expresses so eloquently in her simple yet creative writing style, what others might only sense in an abstract way.

By Grace Through Faith

Our recommended study booklet on Reformed doctrine for your group study, catechism class or personal enrichment



By Grace Through Faith

A Synopsis of Reformed Doctrine

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BY Remkes Kooistra, D. Th.

A GUARDIAN BOOK

For many years *By Grace Through Faith* has served the Reformed community as the catechism study book on Reformed Church doctrine. It now appears in an updated, and revised form as the fifth edition, evidence of its earlier widespread acceptance. Each of its 23 topical chapters concludes with "Questions for Review" and "Points to Ponder" on contemporary issues for personal reflection or group discussion. This edition is illustrated and comes in a smudge-proof, durable cover.

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